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A Lenten Word, by Dr. Munger Religious Education in the Public Schools—a Symposium

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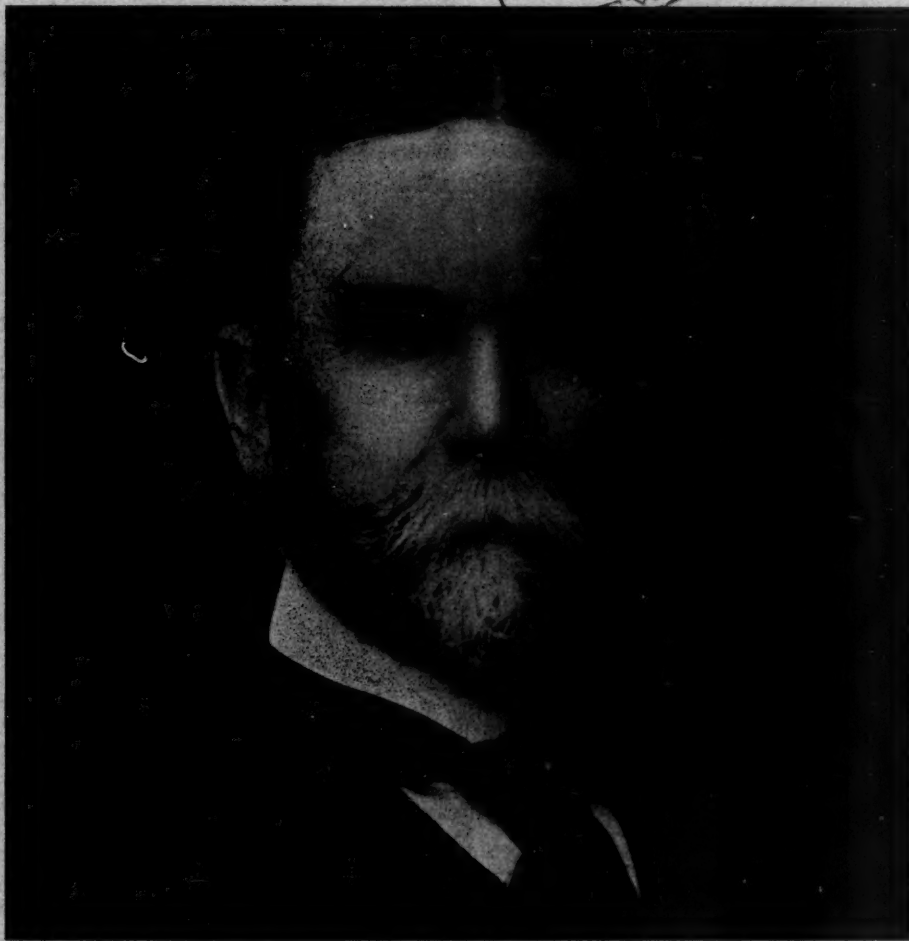
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THE CONGREGATIONALIST

Volume LXXXVIII

4 April 1903

Number 14



HON. JOHN HAY

Boston

The Pilgrim Press

Chicago

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Rev. W. C. STITT, Secretary.
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CHICAGO THEOLOGICAL SEMINARY.—The Board of Directors of the Chicago Theological Seminary in accordance with the requirements of its Constitution, hereby calls a meeting of the Triennial Convention of the Seminary to convene in Chicago, Ill., Wednesday, May 6, 1908, at 10 o'clock A. M., in Carpenter Chapel.

Each local association of the Congregational Churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico is invited to appoint each one delegate to represent the churches of said local association. Local associations which have a church membership of over fifteen hundred are entitled to elect one additional delegate for every five hundred church members.

The Convention will consist of the delegates thus appointed, together with the Board of Directors and the Members of the Faculty of the Seminary. Delegates who will be present, please report their names at an early day to Rev. HERBERT W. GATES, 81 Ashland Boulevard. By order of the Board of Directors.
GEORGE S. F. SAVAAGE, Secretary.
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Contents 4 April 1903

"GOOD SPORT IN THE FISHING LINE."—"An Early Season Promising Big Catches." A week ago the welcome news arrived that the Penobscot River in Maine was free from ice. The significance of this brief message is properly interpreted only by the person who is anticipating with impatience and fervor the time when he can cast a fly into the depths of a Maine lake or rivulet.

It is true that the ice this year has left the rivers of Maine at an unusually early date. In fact, not since 1871 have the rivers and ponds been so clear and free as at the present time. This means an early fishing season, and an early season means a longer one.

Maine has devotedly looked after her visiting sportsmen in the past in a truly commendable manner, but from the looks of the preparations which the camp owners and hotel proprietors are already making, it is plainly evident that she aspires this year to outdo herself and her glories of the past.

The lakes and ponds throughout the state have been wisely stocked from year to year, so that all danger of a dearth, no matter how large the invading army, is eliminated.

Sebago, the handiest of Maine's lakes, within a few miles of Portland, is a favorite resort for the early comer, and the size of the catches in this lake are, as a rule, above the ordinary. The Rangeleys are also famous for their size and variety, and as an early resort, they partake of the same popularity as Sebago. Trout, bass and salmon are quite plentiful here, and the advantages in the shape of natural scenery and health giving atmosphere are superb. In fact, Maine contains so many choice fishing resorts, numerous trout brooks, lakes and rivers that it would be well-nigh impossible in a brief account to describe or even attempt to give a worthy account of the maze of lakes and ponds which dot the surface of this famous state.

By simply mentioning a few of the larger lakes and points of entry to the different sections, the sportsman who is about to make his first invasion will get an idea of the variety of places to choose from in the greatest fishing and gaming state in the Union.

The "Dead River Region," famous the country over for its great hunting advantages, also proclaims distinction by reason of the number of fishing resorts within its borders. Eustis, the center of this region, reached by stage from Bigelow, a route which appeals to every lover of natural grandeur, skirting by the borders of the towering Mt. Bigelow, through a delightful valley where no noise save the creaking of the buckboard and the singing of the birds mars the solitude, is the departing point for journeys in all directions. Here one can secure a guide who will initiate him into the mysteries of the woods, and accompany him to crystal sheets of water where trout and salmon frisk and play.

It is almost impossible to travel in this territory without a guide, for the woods are very thick and the lumber roads are quite confusing.

Some of the principal bodies of water in this section are "Flagstaff Pond," "King and Bartlett Lakes," "Spencer Lake," "Long Pond" and "Parker Pond."

Another famous and equally celebrated fishing territory is the famous "Moosehead Region." Like the "Dead River Region," during the fall season hundreds of nimrods wend their way towards the shores of Moosehead for a crack at the deer and moose which are quite plentiful. The fishing consists of pickerel, perch, trout and salmon, and this lake always takes the lead in the supply of salmon and trout during the open season.

The section of Maine known as the "Aroostook Region" is one of the portions of the state where as yet primitive nature holds sway. Beautiful beyond description, wild and rugged forests where the moose have learned to wander in their retreat from man, this territory is reached by means of the Bangor & Aroostook Railroad. Fatten, Houlton, Fort Fairfield and Caribou are some of the gateways, and the lakes include Pemadumcook, Machias, Millinocket, Mattawamkeag and a score of others, while there are any number of rivers and streams. Still another portion of Maine, where the angler can find recreation and sport, is in "Washington County," situated on the line of the Washington County Railroad. It is the latest annex to Maine's fishing and gaming territory, and is even more primitive than the Bangor & Aroostook region. Newly opened, there are some places in this territory which have never yet been visited by civilized beings, and the forest lands have never yet been devastated by the woodsman's ax. Columbia Falls, East Machias, Brookton and Calais are a few of the points where guides may be secured and camps are located.

Thus the person desiring to spend a few weeks in the pursuit of that sport which "Isaac Walton" characterized as a "fine art," will find no scarcity of places and all sorts of fish in the lakes and rivers of Maine.

EDITORIAL:

Event and Comment	460
Religion in Public Schools	471
World-Legislation	473
Christ Crucified for Us	473
In Brief	473

CONTRIBUTIONS:

From Day to Day. Allen Chesterfield	474
Ideals Versus Excuses: A Lenten Word. Rev. Theodore T. Mungler, D. D.	475
John Hay—the "Golden Rule" Diplomat.	476
George Perry Morris	476
Moral and Religious Education in the Public Schools—a symposium	479
Holy Week in a Greek Village. Arthur S. Cooley, Ph. D.	483
The Annie Laurie Mine. XVIII. Rev. D. N. Beach	489

HOME:

The Lamb—selected poem	487
Paragraphs	487
Estelle Reel, Government Superintendent of Indian Schools. Emily Smith Draper	487
The Question of Dress—a selection	488

FOR THE CHILDREN:

Janet's Automobile Party. Mary Alden Hopkins	482
A Pussy-Willow Party	482

THE SUNDAY SCHOOL—Lesson for April 19

FOR ENDEAVORERS—Topic for April 12-18

CLOSET AND ALTAR

THE DAILY PORTION—April 5-11

THE CHURCH PRAYER MEETING—Topic for April 5-11

Editorial Comment

LITERATURE

Book Chat

NEW JERSEY:

Installation in Upper Montclair

A New Church Home in Chatham

Two Resignations

A Free and Growing Church

IN VARIOUS FIELDS:

A New Pastor for a College Church

From the Buckeye State

From Yale Seminary

Here and There in the Puritan Country

Georgia

LETTERS:

In and Around Chicago

In and Around New York

MISCELLANEOUS:

George Henry Ide, D. D.

Miss Addams in Boston

College Halls Proposed and Realized

Record of the Week

Meetings and Events to Come

Deaths

Religious People Good Customers

An Archaeology Building at Andover

Woman's Board Friday Meeting

The Student and the Seminary

Lenten Services

March in Canada

Interdenominational Co-operation

Christian News from Everywhere

Dr. Hall in India

April Missionary Service

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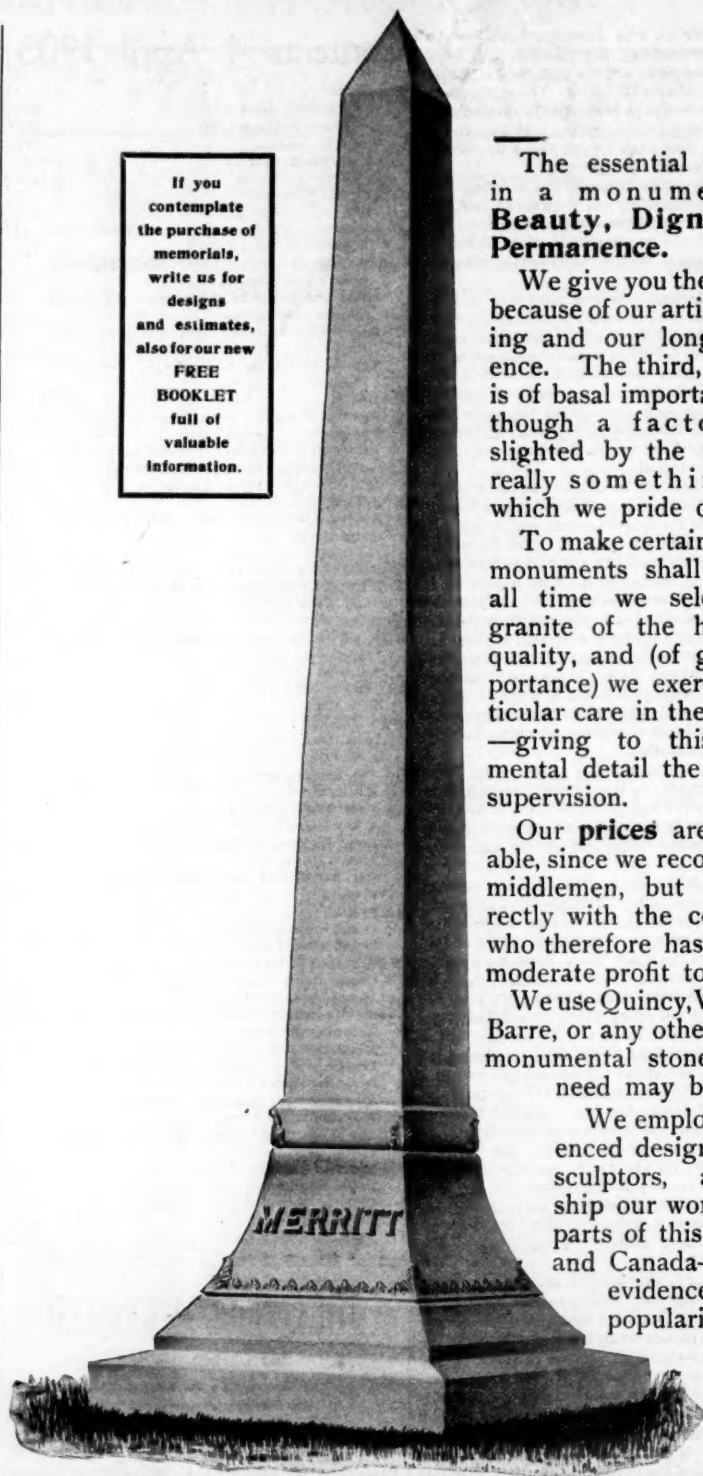
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THE CONGREGATIONALIST

Saturday
4 April 1903

and Christian World

Volume LXXXVIII
Number 14

Event and Comment

Our Cover Portrait The just appreciation of any man's work must be restrained and is inadequate till his work is complete. When it is a service of great national and international importance, carried on in large measure along untried paths, it is the more difficult to estimate its character and value before it can be seen in historic perspective. But we are fully confident that when the history of our country during the last six years shall be written—a period unsurpassed in its significance to the world's life since the nation began—the diplomatic administration of our national affairs will appear illustrious for its comprehensive sympathy with humanity, its consistent unswerving patriotism, its simple, straightforward dignity and its wise practical application of the principles of Christianity to the world's welfare. We therefore have ventured, while he is still in office, to put on our cover page, the portrait, and to portray in our columns the character of the man who during this eventful period has been foremost in shaping and expressing the nation's foreign policy, and to whom the people owe a great debt of gratitude, the Secretary of State, John Hay.

Holy Week is Near Only those absolutely satisfied with the condition of their own spiritual life can look with condescending pity on those who make Lent a season of heart searching and of renewed consecration; only those who think themselves above the need of Christ or who believe they have thoroughly mastered his teaching, his secrets, can be utterly indifferent to Holy Week. Thank God it still brings uplift to thousands of weak, struggling mortals and it still serves to remind this busy age of the great truth that man does not live by the discoveries of science or by marvelous modern inventions, but by every word that proceedeth out of the mouth of God.

A Commendable Use of Holy Week At a local church conference not long ago a secretary of the American Board was scheduled to speak just after the communion service. When the time arrived the presiding officer apologized for being obliged to turn the attention of the audience after so affecting a devotional service to practical matters like missions. This incident may represent the attitude of some people as they learn of the use of Holy Week suggested by the foreign mission boards of United States and Canada. They have issued an urgent call for all Christian people during

that period to pray often and earnestly in behalf of the world's evangelization. It is a somewhat novel plan for the culminating week in Lent, when Christians are supposed to be looking inward rather than outward. For our part, however, we have no sympathy with the position of the presiding officer just referred to. On the other hand, we are heartily glad that our missionary boards have for the first time united in such a suggestion as this. No season of the year is too sacred to have blended with it the thought of our duty toward the nations where the light of Christianity is as yet only dimly burning. We hope the union meetings which are to be held daily in Tremont Temple, Boston, beginning next Monday noon, will be well attended and we trust that individual churches throughout the country will pay heed to this suggestion. The circular sent out by the Boards suggests definite lands for consideration day by day and gives suggestive facts touching the status of the Christian movement in non-Christian countries.

Dr. Bradford's Western Trip Another evidence of Dr. A. H. Bradford's disposition to make his position as moderator of the National Council widely serviceable to the churches is the Western tour which he is now projecting. For many months the churches on the Pacific coast have been seeking his presence at their denominational gatherings, and he has finally arranged to leave his Montclair church for five weeks. He will start the day after Easter. Meetings will be held in the larger cities on the Pacific coast at the Congregational colleges and at other educational centers from Los Angeles to Walla Walla. He will reach Seattle in season for the Pacific Coast Congress in May. The churches on the Pacific coast are eagerly anticipating his coming, and the trip will surely be of great benefit to them.

What the R. E. A. is Doing The Christian public seems eager for concrete evidence that the Religious Education Association formed at Chicago last February, is doing something definite and far-reaching in behalf of the interests to promote which it came into existence. This is surely a legitimate desire and expectation, but it should be remembered that the necessary details of starting an organization to be made up of sixteen different departments must be the first task and one that will consume considerable time. As yet there is no paid official connected with the organiza-

tion and until the secretary is chosen, the extensive preliminary work falls upon such busy men as President Harper and Professor Sanders. The latter has already received a great amount of material bearing upon the improvement of Sunday school courses. Naturally, nearly every one who thinks he has devised a valuable scheme makes it known in this way. This is right, for out of a vast deal of individual experimentation will come the better basis of Sunday school instruction in the future. Yet to examine, compare and winnow these various systems will require herculean effort on the part of some competent expert. Meanwhile the association is growing steadily and numbers already 1,000 members in different parts of the country. While church people naturally look to it for some light on Sunday school problems they ought not to forget that its work in this direction comprises only one section of its large inclusive plans bearing upon the better religious education of the rising generation.

The Varied Hindrances in the Way of Missions In the March Baptist Missionary Magazine is a suggestive group of articles concerning the hindrances which Christian missionaries meet as they try to win different types of men to the acceptance of the gospel. Dr. McLaurin of South India affirms that the chief reasons which prevent the average Brahman from embracing Christianity are his position at the head of Hindu society, his priesthood to all classes and his family relationships. All these great personal boons he must renounce if he becomes a Christian. Rev. W. B. Parshley of Yokohama brings forward quite another class of obstacles from the point of view of the Japanese. Their lack of the sense of personal sinfulness, their antagonism to the moral requirements of the gospel, their rationalistic, intellectual methods which lead many to believe that Christianity is incompatible with modern science and philosophy, militate against their commitment to the Christian position. With the Buddhist, of whom Mr. F. D. Phinney of Burmah writes, the main difficulties are his practical atheism and his peculiar doctrines of merit and demerit, of transmigration and of Nirvana. Mr. F. H. Levering writing upon the Mohammedans says they are kept back by their belief that in the Koran they have a later and more authoritative revelation than that of the Christian canon. Moreover, their antipathy to the Christian religion because it is the religion of the conquerors of their race operates, in India particularly, as a great

hindrance. After reading this series of remarkably illuminating articles one has a larger conception of the difficult task before the heralds of the cross in foreign lands, as well as a warmer sympathy with the men and women fighting the battle at the front.

Generous Giving by Young People

Who would think that the Sunday schools connected with the Protestant Episcopal Church in the United States give for foreign missions one-third as much as the older members of the various congregations? In seventy-nine out of 195 parishes and missions in New York, Sunday schools gave more than the congregations. Surely the administrators of Episcopalian foreign missions have succeeded in turning the stream of Sunday school benevolence in the direction of the foreign movement. They emphasize in particular Easter Sunday as the best and the most appropriate day of the year in which to appeal to the children and young people, and last year the Easter offering throughout the country aggregated no less than \$110,000. As a stimulant to the offering this year the *April Spirit of Missions* is devoted chiefly to showing through pictures and text what Christian missions are doing to brighten and better the lives of boys and girls the world over.

Good Missionary Magazines

We are moved to speak a good word in behalf of our monthly missionary magazines, which are adapting themselves with commendable enterprise to the increasing demand upon them. Any one of a half-dozen which lie on our desk is not only a commendable literary production, but will repay the careful perusal of any one at all interested in the subjects of which they treat. We have just referred to the Episcopalian and Baptist organs, both of which have grown decidedly better during the last year. We find, too, in our own *Missionary Herald* from month to month a freshening touch upon its pages. The *American Missionary*, the A. M. A. organ, is keeping well to the front of home publications, and the Home Missionary Society is soon to make extensive improvements in its organ. It is easy enough to pick flaws in even the best of missionary magazines. They can never become widely popular. Their staple matter is not such as appeals to the average man of the world, or, we regret to say, the average man of the church. But under great difficulties and with limited means a number of these magazines are steadily moving forward and acquiring, we trust, a wider influence.

Revelation in Terms of the Affections and the Will

Prof. William Newton Clarke of Colgate Divinity School, giving the Duddleian Lecture at Harvard University last week, dealt with the prescribed theme, *Revealed Religion*, in ways which he admitted might have perplexed Paul Dudley, the founder of the lectureship, and in ways perplexing, also, to Bishop Butler whose conceptions of the distinctions between natural and revealed religion Dudley doubtless held. The lecture had all that charm of expression, reverence of treatment and depth of feeling which Professor Clarke's

lectures invariably have, and it impressed and moved his hearers. It was significant chiefly for its frank acceptance of the contributions of modern psychology and pedagogy, and for its declaration that from henceforth the revelation of God, whether as best seen in Jesus Christ or in its lesser manifestations in men and in literature, can truly be understood and must be interpreted not in terms of the understanding but in terms of the heart and the will. It was frankly confessed that if Jesus' teaching is approached from the philosophical ordogmatic standpoint it is not teaching as new or as profound as has been claimed for it by theologians. But as a revelation of what God's heart is, what his will is, and what humanity—containing so much of God as is possible for humanity to contain—can be in revealing God as a loving Father and a Beneficent Will, Jesus was unique.

The New Christian Endeavor Secretary

The arduous task of securing a successor to John W. Baer as general secretary of the United Society of Christian Endeavor has been accomplished after nearly six months' delibera-



tion on the part of a large committee. In their unanimous choice of Von Ogden Vogt, this great international organization of young people seems to be provided with an official of almost ideal qualities. Of Swiss antecedents, a Western born and bred man, a Presbyterian but trained in a college identified with Congregationalism, he has already, though not yet twenty-five years old, evinced unusual capacity as a public speaker and a skillful leader and worker along practical lines. Since his graduation from Beloit in 1901, he has assisted President Eaton as financial agent of the college. His Christianity is of that modest, earnest virile type which is in evidence today at so many of our American colleges. It is interesting to note that, as in the case of Mr. Baer, Mr. Vogt, although active in local Endeavor Societies since boyhood, was never officially related to the state or national movement. He was not known to Dr. Clark until Chicago men interested in Christian Endeavor called attention to him. It is a great honor for so young a man to be selected out of so many possible candidates for the office. That he will carry himself steadily and register large success in his new field will be the hope and prayer of all who have at heart the welfare of the Christian Endeavor movement. Mr. Vogt—whose name is pronounced as if it were spelt Vote—will

enter on his duties about the first of June.

Methodists Losing Their Probationers

Differ as they may as to details of the controversy there seems to be essential agreement between the warring editors of Methodist Episcopal journals that the leakage in that denomination of members joining the church on probation is alarming, not easily explained, and of a sort to demand searching investigation by the denomination's constituency. With the old time class meeting dying out and no other "cultural" mode of caring for the new converts taking its place, with the circuit rider becoming an historic figure and no other shepherd of outlying districts coming to take his place, with the presiding eldership vainly clamoring for competent men, it would seem to be time for the American branch of the church of Wesley to set about diagnosis, prescription and cure. Not that Methodists are chief among Protestant invalids. Far from it. The Twentieth Century Fund Offering and the new interest in missions prove that that is not so.

The Evil Side of American Journalism

The coming session of the American Social Science Association in Boston, May 14-16, will discuss Journalism and Publicity, St. Clair McElway of the *Brooklyn Eagle* leading in the discussion. It is a timely theme. The past ten days have been ones in which parents have been forced to take possession of journals publishing *verbatim* reports of the Buffalo murder scandal, in order to prevent children and youth from reading that which never should have been spread broadcast through the land or sent into homes. Publicity is the foe of crime, but it also may be the promoter of vice and the corrupter of morals. When treated by journalists with some sense of proportion and in a proper way, the Buffalo scandal has effectively preached to the whole country a searching and wholesome lesson. But treated as it has been by not a few journals deemed reputable hitherto, it has fed the appetite of lubricity latent in thousands of readers. It is significant to note that dispatches from Paris relative to the suicide of Sir Hector Macdonald indicate that his suicide may have been due to English journals which had found their way to Paris, in which he saw what his fate was to be at the hands of journalists, not to mention the court martial.

The Free Church Council at Brighton

Attendance on the recent meeting of the National Free Church Council of England held at Brighton was larger than at any prior meeting. The death of Rev. Dr. Parker made necessary the election of a new president, Rev. James Travis of the Primitive Methodist connection. Rev. R. J. Campbell, who is to succeed Dr. Parker at City Temple, in many ways was made aware of the affection for and trust in him which Free Churchmen cherish; and his sermon to the council produced a profound effect, being searching and inspiring, and emphasizing the need of the accent of conviction in preaching, the note of authority and the note of communion. Drs. John

Clifford, W. Robertson Nicoll and J. Hirst Hollowell thoroughly stirred the delegates in discussing the Education Bill and its injustice; and they had no difficulty in carrying through indorsement of the passive resistance policy which they have championed. In some ways the most memorable hour of the council was when Dr. Vaughan Pryce read the address which Dr. Parker had prepared but did not live to deliver. Not often will the plight of mind and soul of men of his generation in the face of Biblical scholarship of today be more pathetically, dramatically, searchingly expressed. Dr. Pryce attempted to fend off criticism from it by describing Dr. Parker's falling powers when he composed it, but the *British Weekly* contends that it was one of the most important and characteristic utterances of Dr. Parker's career.

President Roosevelt in the West

Ere this is read President Roosevelt will have started on a fourteen thousand mile trip through twenty-six of the states of the Interior and West. He will be absent from Washington more than two months; give six set speeches and innumerable extemporaneous ones; will come in touch with nature while exploring the Yellowstone Park with John Burroughs and the Yosemite with John Muir; and will stir the Western electorate with his rough and ready style of eloquence and conduct. President McKinley's trip to the Pacific coast was cut short by Mrs. McKinley's illness. May nothing interfere with this outing of our Chief Magistrate, who manages to get a tonic effect from what to most men would be a prostrating experience. He will return wiser and more conversant with conditions in the great section he visits; and the people will get that inspiration which always comes from seeing and hearing one who incarnates national ideals.

House-Cleaning in Washington Official Circles

Secretary of the Treasury Shaw and Postmaster-General Payne are both at work investigating subordinates' misdoings, and are clearing out the incompetent or dishonest. They have the President back of them—and the country, too. At a time when no pressure from fear of a strongly organized party of opposition is felt, it is gratifying to see this effort to conform to the ideal for the ideal's sake and not through fear of losing popular approval.

Rhode Island's Boss Speaks

The blind boss of Rhode Island has been interviewed by the *New York Evening Post*, and with a candor rivaling Mr. Croker's when he used to describe his ownership of New York city, has admitted his subservieny to private interests and his execution of their desires in shaping Rhode Island political conditions and legislative happenings. He places responsibility for the condition of affairs where it belongs—on the well-to-do educated business men of the state—and out of it—who wish legislation favorable to their interests. Fortunately there are some signs of revolt among the classes of society from which better things are rightfully expected. Bishop McVickar

is pressing for legislative action reversing the overriding of Block Island's declared will with respect to saloons. A henchman of the boss, sitting in the state senate by reason of his personal interests on the island, has secured legislative nullification of local determination to exclude the sale of liquor. There are other signs that the work of the censors out of the state is affecting responsible citizens within the state. If Brown University and its alumni and the Christian clergy and laity cannot win out against corruption fostered by business men, then two of the agencies on which New England civilization hitherto has rested must be reckoned as negligible in the future strife for civic health.

The Irish Land Bill

Seldom has the House of Commons of the British Parliament been the scene of more dramatic deeds and significant words than were seen and heard last week as Mr. Wyndham introduced the much heralded and eagerly awaited bill relative to Ireland, which it is thought will settle once and for all that controversy between landlord and tenant that has been at the root of so much of the island's woes—political and economic. In brief, the plan is simply this—a donation of £12,000,000 plus the credit of the realm to the amount of £150,000,000 is put at the disposal of the crown's officials in aiding tenants to purchase from landlords, on long-term arrangement, the land which they have long tilled and coveted but never have been able to acquire. Certain provisions make transfer by the landlords compulsory and ensure the ultimate transfer from the few to the many. Administrative economies due to lessened friction will much reduce the actual cash investment of the British taxpayer during the interval between the opening and closing of the task. Possession of property will make conservative and stationary a population hitherto radical and vagrant. With land ownership in sight Home Rule not only becomes more feasible but more likely; and in fact it is thought that a certain measure of home rule on a larger scale than now is granted will soon follow. The attitude of landlords and the Irish Nationalists toward the bill introduced last week has not been definitely settled yet; but the tenor of comment by British taxpayer and Irish landlord and tenant, thus far, is favorable in the main and points toward a new era for Ireland, one most gratifying to all who have the best interests of Great Britain at heart. With amity will come, for many professional agitators, an end of their jobs, and of such we have had not a few in this country.

British Military Scandal

The suicide in Paris of Sir Hector Macdonald, a major general in the British Army, and in charge of the military forces in Ceylon, is generally interpreted as his confession of guilt, and his way of meeting the orders of the Ministry to return to Ceylon and face a court martial on charges of gross immorality brought by the civil governor of the island. If he really was guilty then his course unquestionably has saved the British Army and the British people from a trial every

detail of which would have been cabled throughout the civilized world, and which, as we have pointed out elsewhere, might, if so reported, have been a corrupting rather than a deterrent influence. This aspect of the matter, however, cannot extenuate the deed; and the tragedy, assuming the man guilty, is a trenchant comment on St. Paul's word, "the wages of sin is death." Macdonald rose from the ranks to his place in the army against all the odds of caste opposition solely by merit as a fighter and tactician. He had all the grim determination and dauntless bravery of the Scotch in the face of an open foe, and in Afghanistan, the Soudan and South Africa he had proved himself a most gallant warrior and inspiring leader of men. But "the brave who rush to glory or the grave" often succumb to the lusts of the flesh. Resisting or attacking man belligerent, they fall victim to man or woman seductive.

Religion in Public Schools

Before the conference met in Chicago last February, which formed the Religious Education Association, the chief popular interest in it was concerned with what it would do for Sunday schools. One of the subjects mentioned for consideration in preliminary conferences of those who signed the call for the conference was religious education in the public schools. But it was regarded as a matter so likely to provoke controversy and distrust that many doubted the wisdom of any public discussion of it. No other topic, however, awakened greater interest, and it was present more or less definitely in every subject considered. It is evident that the new association could not ignore it if it wished to.

The first step toward answering the question whether or not religion can be taught in the public schools is to find the judgment of experienced educators as to what is desirable and possible. The symposium printed elsewhere in this number of *The Congregationalist* is an important contribution of expert opinion on this matter. It represents the sentiments of instructors in public schools in so many different sections of the country as to be in a sense a reflection of national views.

It is coming to be a prevailing theory that religion is an essential element of education. As President Butler of Columbia University puts it, civilization, which is man's environment, must be comprehended and conquered in order to the attainment of a true education. Religion is one aspect of civilization and no one can be truly educated while this is shut out from his view. The object of public education is to fit all the people to be useful citizens, to live together in such social relations as to make a free, strong state in which the rights of each one shall be respected and the duties of each to the whole body shall be performed. Of first importance, then, in such education is ethics, the science of right conduct. Religion is largely ethics with a divine sanction. Can the people of this country agree on the instruction which shall give to their children a just idea of their duties to their fellowmen, and of their responsibility to God which is the sufficient motive for performing those duties?

The consensus of opinion given in the communications we publish illustrates what might be done if a representative commission were appointed to study this question. It may be that the department of the Religious Education Association to which this subject belongs will prepare the way for such a commission. Meanwhile the points here brought out furnish both reasons for encouragement to Christians and for further study.

It is encouraging to note what is already being done in public schools in the direction of religious training. Mr. Dutton points to the atmosphere of the schools as distinctively ethical, and to the majority of teachers as persons of religious conviction. It is a most important step in education to bring children to live together in obedience to their official superiors and in relations in which they find what is due to their fellows. The work the schools are doing with which Christian churches are in sympathy deserves greater recognition than it is receiving.

The schools afford an opportunity for religious influence in which every Christian can share. The child carries into the school the atmosphere of his home and of the society in which he lives. When he is taught there what is the religious life and lives it he influences towards it the whole school of which he is a member. The key to the situation, as all these educators agree, is the teacher. The large majority of teachers are men and women of high aims and a deep sense of responsibility which extends beyond the inculcation of lessons to the forming of character in their pupils. In most communities it would be possible for pastors, churches and those who would promote religious training to show much greater appreciation of the work of the teachers and to support them more heartily in their efforts for the higher welfare of their pupils.

The essential principles of religion are held by the great majority of the people to be true. They believe in what Mr. Carr says may be taught in the public schools—the fatherhood of God, the brotherhood of man, the dignity of life and the moral order of the universe. It may not as yet be feasible to have any text-books to teach these principles. They can be emphasized, and they will be by teachers who rightly apprehend their calling, in dealing with the great truths of history, literature, art and man's physical and intellectual nature. When teachers are encouraged by parents and school boards and the dominant sentiment of the community to recognize as all important the belief in God and in the future life, in human freedom and responsibility, then religion is taught in the public schools, though no text-books on religion are used and even the Bible may not be read.

Here are lines of advance in public religious education along which all may move who are convinced that an advance should be made. As one sees in the daily papers the profuse and increasing records of the relaxing of moral obligation, of lavish, selfish irresponsible living, of social waste and industrial warfare, of homes broken up and business frauds accomplished, it is hard to see how any citizen can help throwing his influence in favor

of more thorough moral and religious teaching in the schools, and in promoting the search for new and better ways in which it may be accomplished.

World-Legislation

The petitions of the American Peace Society to the Massachusetts legislature in favor of a regular international congress, and of other petitioners in favor of a world-legislature, have resulted in the passage by that legislature of the following resolution:

Resolved, that the Congress of the United States be requested to authorize the President of the United States to invite the governments of the world to join in establishing, in whatever way they may judge expedient, a regular international congress, to meet at stated periods, to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the governments.

The memorial of the Peace Society says: "Not a few publicists of the day feel that the time is near when, in the larger interests of humanity as a whole, a world-congress with real legislative powers will have to be created."

The hearing on the petition for a world-legislature brought out a long list of subjects upon which world-legislation is already needed, and upon which it will doubtless become urgent before the world-legislature is organized. Many of these subjects were considered by the Pan-American Conference. But more urgent than these, it was held, is likely to become the problem of trust-regulation. Already world combinations of capital are proposed, which will be beyond national regulation. They can be controlled only by world-power and that must come from the nations of the world acting in harmony and concert. The report from Russia last summer that that government was about to propose an international conference for the purpose of regulating trusts indicates a line of action which promises soon to become imperative upon the nations.

Among the subjects upon which world-legislation is probable and needed may be named—sanitation, customs regulations, copyrights and trade-marks, currency, travel, scientific co operation, protection of the lives and persons of the leading officials, and so on. The customs congress just held in New York indicates the practical need of world-action in that respect. The dangers to health from travelers point the way to world-regulations for the control of disease by regulations of world-wide force. The increasing nearness of the nations indicates that new subjects will arise frequently upon which joint action will be desirable and even necessary.

Those who have been active in this movement toward the organization of the world as a single political body are not indulging in dreams. They recognize that the accomplishment of world unity is full of practical difficulties. But the underlying unity of mankind, superior to all man-made constitutions, will assert itself and ultimately the goal will be attained, if the progress of the nations is to continue.

In the meantime, the plan proposed by the American Peace Society has its practical advantages. It does not propose

the abandonment by the nations of their formal sovereignty. It is expected that they will insist upon their prerogatives and that they will not give up any attribute of sovereignty for perhaps a long time. The proposed international congress, according to the scope of the petition, would have only power to recommend to the nations that they adopt uniform legislation among themselves. In that respect it would be practically parallel to the inter-state commissions which have endeavored to promote uniformity of legislation among the states of the United States upon subjects over which each state is absolutely sovereign. Such legislation has been attained in respect to forms of business paper, to divorce legislation and other subjects of universal interest among the states.

It is the purpose of the Peace Society to promote the movement as much as possible, so that Congress will be disposed to take the next step and authorize the President to invite the nations to be represented at the international congress which is proposed. Already the leaders of the peace movement in this country and in Europe have been put in touch with the petitioners. The ripeness of the time for the new departure is urged with force. The need of joint national action upon various subjects is evident from the fact that such action has occurred frequently during late years, when special meetings have been called for particular subjects. It will be one step further to call regular meetings to consider such business as may have accumulated since the previous meeting. If the meetings were held once in seven or five years, there would doubtless arise a sufficient number of causes for deliberation, considering the fact that international congresses have been held recently as often as once in three years.

A further motive which influences the leaders in this movement is that it is especially fitting that the greatest republic in the world should take the initiative in such a scheme of world-organization. While we were delaying, Russia went forward with the proposal for a world-court of arbitration. Here is the beginning of something which will be still more important and, if consummated, will make of the entire world an organic political unity. Conservatism and doubt are the forces which obstruct the way. No one who has studied the matter, says one of the officers of the Peace Society, can doubt that this idea will prevail or that the time is already opportune for the action proposed.

Christ Crucified for Us

In many quarters the reproach of the cross has largely ceased, because men no longer count the crucifixion an essential element of Christian faith. The lesson and the power of the life of Jesus, they try to persuade themselves, would be quite the same though he had died by accident and never risen from the dead. To this they feel themselves compelled by difficulties of restating the gospel story in terms of their philosophy. In this they have adopted a proportion of truth and thought which is wholly different from that of the early witnesses and of our Lord himself.

For the apostles, and for our Lord, his death was not the mere inevitable termination of all human life. It was the logical and necessary completion of the distinctive work he came to do, at once the central point of his life-story and of the story of humanity. He came to die. He lived to prepare the way for the full effect of his dying. The terms of sacrifice are often on his lips, and he foresees and determines that his own life is to be the fulfillment of the offerings, the final and sufficient sacrifice for sin. It is true that the facts of his purpose and accomplishment raise difficulties, and that the whole meaning of his atoning sacrifice evades our analysis and definition. But at this meeting place of the divine and human, of sin and penalty and forgiveness, we can hardly look for things which it will be easy to understand or define.

He gave himself for our sins. He loved us, and therefore laid down his life that we might live in him. We have seen him in the crowded streets of Galilean towns, healing the sick and teaching that Word which is Himself. We hear him speak in parables and explain all to his disciples. He proves more than a match for the trained and subtle disputations of the scribes and Pharisees. We find him, in the trial for his life and the agonies of the cross, the same quiet, self-contained, gloriously dignified and effective character. The soul of strength is in his eyes, yet he is led as a lamb to the slaughter. He consents to die with the same grasp of the essential point of view with which he faced and controlled the multitude or planned his campaign of testimony in the villages of Israel.

For us the meaning of that completed and efficient sacrifice is that our sins are taken away and we are no longer to be ruled by them or to live for them. It is the death of the old life and the coming in of the new when a soul commits itself to the crucified and risen Christ. Our life thenceforth is his to be kept pure and holy for his honor and for testimony of his love. This is the glory of the cross—the shared life which springs from his sacrifice and from the darkness of his tomb. From this arises the song of the church in heaven and earth, the song of praise and victory and hope for overcoming: Worthy is the Lamb that hath been slain to receive power and riches and wisdom and might and honor and glory and blessing.

In Brief

They have begun to organize Asiatic laborers in California. This recognition of the Chinese and Japanese by the trades-unionists is significant.

Professor Warfield of Princeton is finding fault with the English of the new Presbyterian standards of orthodoxy. This hits Rev. Dr. and Prof. Henry van Dyke. Shouldn't wonder if he could stand it.

Governor Pardee of California is complaining because college and university trained men decline to serve the state when he makes requisition upon them for civic service. It is a national not a sectional evil here touched upon.

The United States has exported more goods and imported more people during the last three months than during any other similar period in her history. No other nation has

so great an opportunity as ours, through wealth of material to improve the moral qualities which are its real and permanent assets.

Count Okuma, the veteran Japanese statesman, in a recent interview on religious themes with a representative of the *Fukui Shimpō* has described the Buddhism of Japan as externally beautiful but internally repulsive. The sins of the priests, he says, are many and the hell about which they preach is prepared for the like of them.

Statistics relative to income of the Church of England just published show that the ratio of outgo for home expenditures, for administration of the local church, for adornment of edifices, etc., increases, and gifts for foreign missions falls off. It is so with the Protestant Episcopal Church in this country, and is likely to be so whenever any church increases its emphasis upon ritual and the externals of life.

A striking instance of Negrophobia in the North, justifying the charge of the South that the North is in no position to throw stones at the South, is seen in the protest of residents in a respectable district of Brooklyn, against the establishment of a branch of the Y. W. C. A. for colored women within the district in which they reside. Can it be possible that Christian work for the Negro cannot be done in the City of Churches?

Bishop Randolph S. Foster, the eminent Methodist theologian who is fast failing in strength, is reported as saying to a recent visitor, "Every morning when I wake up I say, 'Dear Father, is not this the day you will let me come home to you?'" Beautiful trust and expectation are evinced in that yearning so tenderly expressed by the distinguished bishop. And yet they may be the possession of the humblest Christian as well.

Professor Day, speaking for the Theological Seminary at the archaeological opening at Andover last week, made one remark that received great applause and that may have a homiletical value to the ministry at large. He said that every time he saw the arrowheads in the museum he felt like taking them into his classroom for distribution to the students as a hint how to make sermons: "Be short, and have a point to what you say!"

In view of the fact that the first quarter of the year has passed, we have made a decided reduction in the price of *The Congregationalist Handbook*, the little manual which contains the prayer meeting topics, Bible readings and other valuable material for ready reference. It can be had now for fifty cents a hundred when purchased at the Boston or Chicago store, and at seventy five cents per hundred, postpaid, when ordered by mail.

The death of Rev. William J. Woods, B. A., secretary of the Congregational Union of England and Wales, takes from the English and Welsh churches an official whose service has been constant and effective. In broken health for some years he at last has succumbed. He was about to retire from his office. The campaign for the secretariat already under way by the friends of Rev. C. Silvester Horne and Rev. Alfred Rowland will now become acute.

While the Irish Land Bill before the British Parliament is regarded as very generous to Ireland, several Irish papers express doubt as to whether it will quell discontent among the people. This reminds us of a story which Professor Mahaffy of Dublin University used to tell during the agitation some years ago over Home Rule. He said an English peer who visited him, on the way from the station discussed the political situation with the driver and finally said, "Now, my good fellow, what can we do to satisfy you people?"

The Irishman answered promptly, "Begorra, we don't want to be satisfied."

An important conference is to be held in Pittsburg, Pa., April 22. Representatives of four denominations are expected to attend it, Methodist Protestant, United Brethren, Christian Connection and Congregationalists. It is hoped that some plan of union may be formulated which will be acceptable to the churches of all these bodies. The Congregationalists who will probably be present are Rev. Messrs. W. H. Ward and E. B. Sanford of New York, Washington Gladden and A. T. Perry of Ohio, S. M. Newman of Washington, D. C., J. B. Bartlett of Maryland, A. T. Gillett of Connecticut, A. F. Pierce, A. E. Dunning and Sec. Asher Anderson of Massachusetts.

A Connecticut pastor, moved by recent revelations touching moral conditions in the rural districts, took as the subject of his Sunday evening discourse, What is the Matter with Connecticut? The announcement in the Saturday evening paper, coupled with the subject of his discourse the fact that the solo "It is Enough," from Elijah, would be sung. The attitude of Elijah on the celebrated occasion when he rested under the juniper tree was certainly melancholy enough to suit any modern croaker, but we surmise that the pastor did not treat his theme so extendedly or so mournfully that the sentiment expressed by the hymn voiced the real convictions of his auditors.

Rev. Sidney Gulick's letter in the April *Missionary Herald* describing the violent methods to which Buddhists in Japan are resorting now in preventing the preaching of the Christian gospel is a striking one; and it is apparent that Mr. Gulick is not at all confident that Christianity in Japan is to escape trying days ere it triumphs. So long as statesmen of the old régime are in power there will be the outward show of toleration; but what may happen when there comes to power the generation lacking the ethic of the old religions and the loyalty to ideals bred by feudalism and without the ethic of Christianity, having only the agnosticism or scientific materialism which came with Occidental ideals who can predict?

It will interest Miss Ellen M. Stone's many friends to know that her lectures in the West are being well attended and revealing to her the affection and sympathy of the Christian public generally, who are glad to learn from her own lips of her thrilling experiences in connection with her capture by brigands. She is now in the vicinity of San Francisco and will spend the coming month in California, Oregon and Washington. Then she will work her way East, touching points in Montana and North Dakota, going thence to Winnipeg, Kingston and Montreal and other Canadian cities. She expects to reach Boston after her circuit of the continent, including 140 appointments, beginning last October, on Saturday, May 16.

We have reason to believe that the Daily Bible Readings in our annual handbook are being read more widely this year than ever before. Not only are they reprinted in an English manual sent out by the Young People's Congregational Union, but the new Home Department Quarterly issued by the Pilgrim Press publishes them regularly in a prominent place, thus indorsing them as particularly suited to devotional reading at home. The comments by Mr. Rankin which we are printing each week under the caption The Daily Portion are also being favorably received. They are brief enough to be adapted to busy men and women and at the same time contain suggestions that can be profitably pondered on throughout the day.

Even the recent religious education convention in Chicago, which has been extolled as one of the greatest and most successful meet-

ings in modern times, was not unmolested by the cranks who hover about religious gatherings. One came up to the presiding officer at the close of a sermon, highly indignant because he had not been given an opportunity to speak. "But, my dear sir," blandly replied Dr. Sanders, "the rule is that one shall specify on the card which he sends up the subject on which he wants to speak and your card did not indicate your line of thought." "My subject, sir," said the man, "would have been, Voting as You Pray." "But," said the presiding officer, calmly holding his ground, "I can't quite see where that subject would fit into our program." The man went off, but the next morning his card came back to the platform with this topic stated, The Ballot a Most Important Factor in Religious Education. That man certainly possesses the quality that we call facility of adaptation to environment.

From Day to Day

BY ALLEN CHESTERFIELD

Not long ago a member of a supply committee of a large metropolitan church told me that he and his colleagues had made up their minds that what they wanted was a preacher. They had learned by sad experience that they could supplement the work of a pastor at every other point but that of preaching. They could hire an assistant to attend funerals and make calls, they could relieve the pastor of all responsibility for the Sunday school, but they had no way of bettering his pulpit output from week to week except by suggesting an exchange now and then. And so when he departed, the committee put down at the head of the list of requirements for his successor, "He must be a preacher." Not long after this a member of a supply committee of an important New England church approached me with regard to a pastor, and his first words were substantially these: "We feel that we must have an organizer. Our former pastor was an excellent preacher, but he didn't build up the church, and we have been losing people right along. What we need is somebody to put the church in good working order, and we shan't mind so much if he doesn't strike twelve in the pulpit every Sunday."

In view of this diversity in the desires of the churches, what are the much criticised theological seminaries to do, anyway? Would they better give up trying to make all-round men, and separate their students into divisions? Here is one set of men, genial, hale fellows, who are in the habit of spending their summers as hotel clerks or Pullman car conductors. They might be labeled, "In process of preparation for churches that want organizers." Then the professors could segregate in another division the dreamy type of students, who take long walks by themselves into the country and have well thumbed copies of Browning lying on their tables, and who talk frequently and fluently touching the prophetic nature of the Christian ministry. These men could be labeled, "In preparation for churches that emphasize pulpit ability." Perhaps the seminaries will have to resort to some such method, if the growing diversity of opinion in the churches touching the kind of leaders they want gathers strength.

"He has the best list of recommendations that I ever knew any minister to carry." "Who?" I asked of the man making this statement. Receiving his reply, I was plunged for several moments into gloomy thought and every time my mind has reverted to the subject I have experienced a recurrence of the same shock of surprise and indignation. As one who desires and is accustomed to speak well of his fellowmen, I must in all frankness say that if such a man can get glowing recommendations from Doctors of Divinity, college presidents and prominent laymen, then I do not wonder that churches so tricked become chagrined over selections which they make

for their pulpits. There is a tremendous responsibility on men who lend their names to unqualified and enthusiastic indorsement of other men who in more instances than one have shown their practical unfitness for the work of the Christian ministry, and their utter lack of the Christian spirit in dealings with their parishioners. It is all right enough for ministers to help one another. The obligations of a common profession and of common humanity impel them when a brother is out of a parish to take what legitimate measures they can to secure for him another place. But they owe a debt to the churches as well as to their brethren, and when churches are misled in this important matter the persons who thoughtlessly signed glowing encomiums are often the ones to blame.

Fortunately, from one point of view at least, we have reached a time when a string of recommendations does not count so much as it did formerly. That is, any sensible and far-seeing church committee asks for other evidence of a man's fitness for a particular field than that of formal testimonials. In fact, I happen to know of one church committee whose attitude is at the opposite pole from that confiding temper which accepts every document at its face value. The members of this committee are looking for a man to fill an important pulpit in Maine and they frankly confess that when they receive an unusual number of complimentary letters regarding a given candidate, their suspicions are at once aroused and they begin to ask, "What can be the matter with him?" Sometimes it is true that a minister's friends take the matter into their own hands and unwittingly prejudice his case by their zeal in his behalf. Under such circumstances he may well echo the statement of the man who said, "I will guarantee to take care of my enemies if the Lord will only take care of my friends."

George Henry Ide, D.D.

BY REV. JUDSON TITSWORTH

Wisconsin Congregationalism has suffered a seemingly irreparable loss in the death, March 23, of Dr. George H. Ide, pastor of the Grand Avenue Church in Milwaukee. Born in St. Johnsbury, Vt., in 1839, educated at Dartmouth and Andover, he came to his ministry in Milwaukee in 1880, after honorable service with churches in Hopkinton and Lawrence, Mass. For these nearly twenty-three years he has led his important church with unflagging energy and conspicuous ability forward and upward until it stands at the front of the Wisconsin churches. Dr. Ide was the Nestor of the Congregational fellowship in Wisconsin, outranking all his brethren in length of service in one church. He was a massive man, physically, intellectually and spiritually, a prince among his brethren. Of genial temper, invariably gentle and cheerful, big-hearted, companionable, always ready for whatever service he could render in local work or the work of the state, he was beloved as few men are or deserve to be by those who were privileged to be associated with him in the ministry.

Dr. Ide was a great reader of the best books. His studious habits kept him fresh and abreast of the best modern thinking, while suspicion of unsoundness in his theology never entered men's thoughts. He was a builder. A magnificent church edifice, entirely free from debt, is his monument and a church worthy of the man is his noblest legacy. He was notably successful with young people, a class of about fifty now waiting for church membership at Easter. He was always interested in questions of public policy and his pulpit was a platform for ringing utterances on all moral issues. His service in the army during the War of the Rebellion was an element in his interest in good

citizenship and pure politics, and it was a habit of his to make much of all national holidays and use the lives of great men as lessons for his people. His sermon on Lincoln, delivered but a few weeks before his death, was widely recognized as one of the great appreciations of that martyr President.

Dr. Ide was a corporate member of the American Board and one of the bulwarks of foreign missions in the state. He was twice married: in 1872 to Miss Mary J. Sanborn of Newport, N. H., and in 1876 to Miss Kate E. Kingsley of Vermont. Two children of the first marriage survive him, with the noble woman who was his worthy associate in all his work for so many years.

The funeral was held at the North Church in St. Johnsbury, Vt., last Sunday afternoon, Drs. S. G. Barnes, E. T. Fairbanks and D. N. Beach officiating. The local Grand Army post, many of whom had served with Dr. Ide in the Fifteenth Vermont Regiment, attended in a body and escorted the remains to the grave.

Miss Addams in Boston

Bostonians had last week the opportunity of hearing Miss Jane Addams of Chicago, under the auspices of the Women's Educational and Industrial Union. She was introduced by Mrs. Julia Ward Howe to the notable, if somewhat Athenian, audience gathered at the new woman's club building on Huntington Avenue, and plunged at once into her subject, Present Day Attitudes Toward Social Problems. These attitudes she classified under three heads: sensibilities, prudence and the method of identification. It was this "put-yourself-in-his-place" attitude which Miss Addams emphasized, trying to show that there must always be in our relations with our humbler neighbors a notion of human equality, reciprocity—not patronage or philanthropy. Over and over she sounded a warning against the "pit of self-righteousness." She pleaded for interest in the Greek, Italians and Russians at our doors and told many interesting incidents in connection with the Hull House arts and crafts work. After hearing about the Italian who carved his door posts and the Russian student who proved to be an expert silver-smith, her audience understood her point that these Europeans have something to give us as well as to receive.

Miss Addams has been called shy and retiring, but there was no trace of it in her address. Candid, earnest, convincing words came almost faster than she could speak them. Yet it was the woman, after all, whom her listeners will longest remember—the woman with her strong, thoughtful, rather sad face, endowed with high intellectuality and spiritual charm, and above all intensely human.

The Presbyterian of Philadelphia, which is out gunning for heresy wherever it may be found nowadays and which discovered much of it (that no one else saw) at the recent religious educational convention in Chicago, is now prodding Rev. Dr. Charles Cuthbert Hall for dangerous admissions respecting the ethnic faiths of India during his recent lectures on the Haskell foundation. It would not have had him show any "veneration for the highest religious aspirations of the Indian mind." He is charged with having paid too high a tribute "to the power and extent of science and historical and literary criticism." It reproaches him because in differentiating man from the beasts of the field and in making his freedom of will his divinest attribute, he referred to man as having in him "the very seed and essence of God." Nothing good can come out of Union Seminary in the opinion of the Presbyterian. Hence these allegations. We trust that this apprehensive editor will have some of his doubts removed by reading the pen-picture in this number of one of President Hall's lectures.

Ideals Versus Excuses: A Lenten Word

By Rev. Theodore T. Munger, D. D.

The spirit of the Lenten season that engages the special attention of the greater part of Christendom is so pervasive that it passes these bounds and enfolds those who do not worship within rubric lines. The earnest believer is always in the Lenten mood—as the Roman Catholic daily bows before the uplifted Lord in the mass. Thus, the Church universal is one in spirit; and its inmost desire is for that peace in whose bonds it shall be bound together.

What the ideal church most prays for is oneness; for a divided church is not a true church because it does not represent one body which is Christ; so the ideal Christian longs for nothing so much as for peace. He prays that the discord in his own soul may be overcome and that he may be one with his Lord; that his life may accord with his principles and professions; that his relations to his fellowmen may be full of love and good will; that he may win the victory over harassing temptations and vindicate his nature as it has been revealed to him in Christ Jesus. Peace is the infinite blessing, because the soul has no full life until it is found.

What we have to say here concerns the hindrances in the way to it. We know ourselves too well to refuse it, but we excuse ourselves for a while from making it our own. It is an inveterate habit with most of us to cover our life with excuses whenever it presents itself in arduous forms, or cuts across present desire or interest. The reasons oftenest given are plausible, but their real purpose is to secure delay in order that we may do the thing we want to do.

Our Lord, whose wisdom grows clearer and diviner as exegetes and historians and emperors differ concerning him, touched this matter with matchless skill. A wanderer up and down among the people—saying many things but haunted by one idea that was the ideal of his own life. Its consummation was symbolized in a feast at which all should sit down in joy and peace. It is Oriental, but it is also universal—the dream of humanity when at its highest.

The excuses for not coming to this feast may be heard on our streets today, as plausible, as specious as ever. I have bought a piece of ground, and I must needs go and see it. There could be no better excuse. It is wise to look after it and prepare for its sowing. And what is so natural and innocent—despite socialistic theories—as a passion for ownership of the soil? It almost redeems an evil life when a man seeks the acres where he was born, and forsakes the splendor of the city and goes back to early life, if perchance he find the early peace and joy. Another says, I have bought oxen and must try them—a most correct and worthy thing to do; for what is more important than that the transactions of business should be carefully looked after and fair bargains be insisted on; this is social righteousness, and the excusing guest says it is well-nigh the whole of it. Another gives a still better excuse; I

have married a wife and therefore I cannot come. Why go abroad when I should stay at home? What is so sacred, and where are duties so imperative? Here Christ displayed—shall we call it his art? The weightiest and worthiest reasons men can allege for human conduct are given, and yet they are swept aside with anger. The excuses are good, but the man who renders them is not. There is an ideal of life which he knows, but when summoned to it he holds back because he will not meet its conditions, and alleges reasons so plausible that they cover up the shame of refusal and even deceive himself.

The dangerous point in the higher life is that between the good and the best. The good has its charm, its use, its necessity. It keeps the laws: it is the enemy of evil habits, the friend of things lovely and of good report; and it says—is not this enough? It is, unless in some rare moment, one has caught sight of the ideal hidden in that mystical word: "If thou wouldst be perfect." Then the good retreats before the best, and a divine restlessness drives one in search of the deeper meanings of life. Then one is ready to lay down all and follow after the Ideal that cares not for lands and herds and the delights of life, or holds them as though they were not.

It is just at this point that the secret of the Lenten season is revealed; it is simply to realize in ourselves that struggle of Christ after the meaning of life that reached from the temptation to the cross—where in no mystical sense but in the realist of human experiences we die with him unto the lower and rise with him into the higher. Then we find at last what Christ's joy was like—the ecstasy of the soul when one has actually realized the human ideal of life and found that it is divine; and realized also the peace of God that enters into us as an imperishable reality.

When the unspeakable value and joy of this experience is counted, it is not strange that in the symbolic feast to which all are invited, those who excused themselves provoked the anger of the host. It is not strange that He who was treading that high road of glory in which all humanity should walk—the ministration of angels still remembered and the peace of God perpetually passing into joy—should feel a holy indignation when his invitation is met by excuses. Refusal he could have heard patiently; then all would have been open and fair. Christ troubled himself no further over these than to love and pity and persuade them; they were in God's hands and under his laws. Nothing is hopeless, however evil, until the element of falseness enters in; then everything is obscured and the blackness of darkness settles down and hides all. It used to be said that hell is paved with good intentions; say excuses and it would be as true. Both are on the wrong side of the line that bounds reality. The publican who smites his breast and cannot look up is in a better way to solve the problem of life and destiny than the fasting, tithing,

self justifying Pharisee, because he is at least honest, and has come into the world of reality where only the ideals of life can be found, even if blackened by sin.

This keenly significant parable we are following tells us that the giver of the feast—what is it but human life and its possibilities?—was moved to anger. But the only thing that could call it out was unreality when mingled with religion. A lie at any time provokes anger. It destroys all relationship; it thwarts order and blocks the wheels of society. The worst of sins, it is the hardest to punish, but the surest at last to punish itself. But when mingled with religion, it becomes hateful, and to hate a lie is itself a part of religion.

There is, however, another kind of anger that is akin to pity and melts into it. It is anger felt when one sees a man playing the part of a child, or hears a great organ echoing the ditties of the street. Perhaps one feels no deeper resentment than when one sees a man capable of achieving great things doing petty things—trifling with society and time and himself while the solemn drama of existence moves on to its mysterious end. It is here—where the infinite can be achieved and the divine itself is put within reach, but is overlooked or pushed aside—that one's anger flashes out hottest.

Such anger is the hope of the nations, the secret of missions, the reform of society. The wrath of the Lamb is the love of God at work, and this is but humanity aroused to a sense of the wrong done to itself when held back from its destiny. It is only as it burns with the double flame of pity and hatred of evil that we are moved to self-redemption—for humanity saves itself by itself under its Head. But so long as the avenue tolerates the slums and the tenement house and the brothel, and feeds its gilded greed with the returns of bartered lust, and unrighteous wages, and boughten laws, the flame will cease to burn, and redemption in every form will cease with it.

The gospel feast is not held beyond the confines of the world, but in the very center of it. It is not hereafter, but is now spread. The call is now given out. It is not a matter of church only, but it is intensely a matter both for those who keep holy days and those who do not. It is especially for those who know what is honest and right and are set to do it, but excuse themselves under the pleas of beet-farms and herds and tariffs and per cents, and precedents while the nations they have freed and conquered starve.

It is personal as well; indeed it is nothing until it is first personal. Margaret Fuller, in that wise and childlike episode of New England thought, said: "I accept the universe;" to which Carlyle added with more emphasis than is here printed: "She'd better." It was a sarcastic word but a very true and serious one; and hers also had been like it if spoken with humility. The first thing a man has to learn and to do is to put himself in accord with a universe that is ever moving toward a good that is perfection. He has no duty

but to fall in and press steadily towards it. If he steps short on whatever excuse, he fails of the meaning of the whole; life and selfhood slip by him, and he is left for other processes and another end than the highest.

Here is where Christ stood from the temptation to the cross—striving for this

one thing; working eternally as the Father works; having no other conception of life than to be perfect as the Father is perfect, and calling upon all men to follow after him—cross-laden—but never faltering nor giving over. In Lenten days, and on all days as well, we follow in his footsteps and move, as the

days go on, up to the very foot of the cross. Shall we go on, or shall we stop with some excuse mingled with our prayers, only to find ourselves in the world of fields and herds and comforts—the glorious vision of life faded, and in its place the commonness of a finite world?

John Hay—the “Golden Rule” Diplomat

By George Perry Morris

Gracious men are public treasures and storehouses wherein every man hath a store or portion. They are public springs in the wilderness of this world, to refresh the souls of the people.—RICHARD SIBBES, THE PURITAN DIVINE.

“There are two important lines of human endeavor,” said Secretary of State Hay in an address on American Diplomacy, “in which men are forbidden even to allude to their success—affairs of the heart and diplomatic affairs. In doing so, one not only commits a vulgarity which transcends all question of taste, but makes all future success impossible. For this reason the diplomatic representatives of the Government must frequently suffer in silence the most outrageous imputations upon their patriotism, their intelligence and their common honesty. To justify themselves before the public they would sometimes have to place in jeopardy the interests of the nation. They must constantly adopt for themselves the motto of the French revolutionist, ‘Let my name wither rather than my country be injured.’”

Here spoke the gentleman, the patriot, the self-effacing statesman. He had in mind doubtless for the time such personal insults and such slurs upon him as are wont to be found in the New York Journal and Boston Pilot, and in the animadversions upon national politics of Messrs. Frank B. Sanborn and William Lloyd Garrison, and he was forgetful for the moment of such words of praise as have fallen of late from the lips of the presidents of our institutions of learning—Harvard, Yale, Princeton and Dartmouth—as they have conferred upon him the highest academic honors. One can forget accusations of venality by the Journal in the light of Harvard’s president’s estimate, “By force of just and liberal thinking the most successful diplomatist now living.” And one can overlook the Pilot’s rabid Anglophobia and its charges of treason to American interests in the light and memory of President Roosevelt’s words, “It is indeed a liberal education in high-minded statesmanship to sit at the same council table with John Hay,”† or of Count Cassini’s (the Russian ambassador to the United States) words of praise, speaking for the diplomatic corps, at the recent dinner of the Ohio Society of New York.

Mr. Hay must know, however, modest as he is and free from “the goiter of egotism” and disinclined to appraise highly his own record as a framer of policies of state, that he holds a position today unsurpassed by any living diplomat, and that he has made a record in our Department of State which even now, with his career far from ended, puts his name alongside the names of Benjamin Franklin, John Quincy Adams, Daniel Webster and William H. Seward—the greatest of our Secretaries of State in the past.

A CONSTRUCTIVE STATESMAN

For Count Lamedorff the task since he came to power has simply been that of carrying out Russia’s immemorial policy, which Balzac as long ago as 1836 described as one “of caressing a prey for a long time before devouring it.” Lord Salisbury scored heavily—but in a negative and not a positive way—by keeping a

clear field for Great Britain to fight out her South Africa War. M. Delcassé has sagaciously fostered French interests and renewed former ties of friendship without weakening the bond with Russia. Marquis Ito has been the power behind the throne steadying Japan, and securing for her a status as an ally of an Occidental Power denied before.

But upon Mr. Hay has fallen the task of being—to quote President Tucker of Dartmouth College*—“pilot of the Ship of State through uncharted seas” at a time of swift and decisive evolution in national history. He has shown the constructive, synthetic qualities of statecraft which Bagehot denied to Disraeli.

At the same time he has been a formula’or of policies for the Occident in its future intercourse with the Orient. It has been his lot to deal not only with issues affecting permanently the destiny of this mighty nation, but also with the future of both American continents—and more than that—with the future of Asia, with its millions born and its billions yet to be born. Nor have his decisions been altogether without weight in determining Europe’s destiny, on the commercial and economic if not on the political side. First while ambassador to Great Britain and later as Secretary of State he has done more than any one else of his time to create and establish amicable relations between Great Britain and the United States, believing, as he said in 1898, that such amity is “a necessity to civilization,” and that “the ways of pleasantness between them are ways of wisdom and that variance is mere folly and madness.”

WHAT ARE HIS IDEALS

Face to face with the fact that a person of such influence is living among us, whose contemporaries competent to judge assign him so high a place, it is becoming to do him homage, and not surprising that certain interrogatories inevitably arise. What are his ideals—for his profession, his country, humanity at large—in short what of his ethical and spiritual vision?

A GOLDEN RULE DIPLOMAT

In a distich written some years ago Mr. Hay wrote:

There are three species of creatures who when they seem coming are going,
When they seem going they come: diplomats,
women and crabs.

The esoteric meaning of this we will not attempt to sound, but on its face it implies that diplomacy has not always been a matter of straightforwardness. It probably is the verification of an opinion which Mr. Hay has elsewhere put in prose, to the effect that there is a measure of justification for considering “diplomacy as an occult science, as mysterious as alchemy and as dangerous to the morals as municipal politics when its history is known.” And of course with Machiavelli, Metternich, Richelieu, Mazarin, Bismarck and Li Hung Chang in mind it is not surprising that this should be the popular conception.

* Webster Centennial, Dartmouth, 1901.

Mr. Hay believes that Machiavelli was “as honest a man as his time justified or required,” but at the risk of being accused once more by European diplomats of being naively credulous—although the grounds for this charge have been somewhat shattered since his triumph in China—he ventures to affirm that the world has moved on in matters of diplomacy, and that in it as in everything else straightforwardness begets its like.

If you read such autobiographical documents as are obtainable you find Mr. Hay modestly asserting that in all that he has done he has but followed the American ideals. He makes no claim to be an innovator. But it is open to others to say that even though it is true—as Mr. Hay says—that most American diplomats have “generally told squarely what they wanted, announced early in the negotiations what they were willing to give, and allowed the other side to accept or reject the terms,” nevertheless it was left to Mr. Hay to define concisely our diplomatic policy as “the Monroe Doctrine and the Golden Rule.” It is doubtless true, as Mr. Hay adds, that necessity as well as choice compel us to have simple straightforward diplomatic methods—that is a lesson democracy is teaching both European and South American republics—but it is refreshing to have the Golden Rule frankly recognized as a working code, and practiced as it was in our dealings with China following the Boxer outbreak when Europe was for applying the *lex talionis*. It is a distinctly new note in diplomacy when Mr. Hay says that “no wantonness of strength will ever induce us to drive a hard bargain with another nation because it is weak, nor will any fear of ignoble criticism tempt us to insult or defy a great power because it is strong or even because it is friendly.”* So much for Mr. Hay’s ideals as a statesman and as a diplomat.

HIS IDEALS FOR HIS COUNTRY

Now as to his ideals for his country. It is not without its deep significance that the man who is playing this important rôle on the world’s stage should have in him, by reason of heredity, many and diverse environments, experience as a journalist under Horace Greeley and as a diplomat, through knowledge of the great literatures of the world, and the culture and expansion of vision that comes from travel, a far more cosmopolitan, international, inter-continental—call it what you please—view of things than any of his great predecessors in the place he now fills with honor. Compared with him, unless it be the great Franklin, they seem provincial, provincial Americans or provincial New Englanders. “Indeed,” says Mr. Hay, “when I look back on the shifting scenes of my life, if I am not that altogether deplorable creature, a man without a country, I am when it comes to pull and prestige, almost equally bereft, as I am a man without a state. I was born in Indiana, I grew up in Illinois, I was educated in Rhode Island. . . . I learned my law in Springfield, Ill., and my politics in Washington, my diplo-

* New York Chamber of Commerce, Nov. 19, 1901.

† Harvard Commencement, 1902.

* New York Chamber of Commerce, Nov. 19, 1901.

macy in Europe, Asia and Africa. I have a farm in New Hampshire and desk room in the District of Columbia. When I look to the springs from which my blood descends, the first ancestors I ever heard of were a Scotchman who was half English and a German woman who was half French. Of my immediate progenitors, my mother was from New England and my father was from the South. In this bewilderment of origin and experience I can only put on an aspect of deep humility in any gathering of favorite sons, and confess that I am nothing but an American.* Yes, but a traveled, cosmopolitan American!

This is sufficient. This is a typical career of the present and future United States, now and evermore an amalgam of races, a land inhabited by a fluid population for whom sectional and racial ideals, as the years go by, are to count less and less, and to whom nationalism and internationalism and conformity to democratic ideals if not to old republican forms are to count more and more.

So long ago as 1870 when he penned *Castilian Days* and while serving as secretary of our legation at Madrid Mr. Hay wrote of "the converging lines of the telegraph . . . whispering every hour their persuasive lesson of the world's essential unity"; and now when he comes to define the American national policy it is by a modern rendering of that Bible text (Prov. 22: 29) which Franklin says flashed through his mind as he was presented at the Court of Versailles, and which Mr. Hay interprets thus, "Let us be diligent in our business and we shall stand—stand you see, not crawl, nor swagger—stand as a friend and equal asking nothing, putting up with nothing but what is right and just, among our peers, in the great democracy of nations."

He sees that for better or worse our foreign policy henceforth is to be positive and political, even military at times rather than passive and moral; that converging lines of telegraph, steamships, railways, and the thousand and one devices of applied science for democratizing the world are not only enriching us, but also have brought a new era in our history; that we have "a giant's strength in the works of war as in the works of peace"; and that we are a nation "which unites the strength of a mighty youth to the political sense which is the inheritance of centuries of free government." He also believes that this consciousness of strength brings with it "no temptation to do injury to any power on earth, the proudest or the humblest." We are not to be as one whom Habakkuk saw "whose might is his God." The American giant is to be a St. Christopher aiding Roumanian Jews, and not a Russian ogre eating up humble Finns. As he looks out on the future, Mr. Hay says to the youth of the land, what Voltaire said on the eve of the French Revolution, "You young men are going to see fine things."

HIS ETHIC AND HIS RELIGION

When Mr. Hay's character is approached from the standpoint of personal ethics and religion it does not cease to be attractive or worth contemplating. Benjamin Franklin was worldly-wise, but impure and unspiritual. John Quincy Adams was able, honest, cultured, but unsocial and egoistic, "one of the most lonely and desolate of the great men of history." Daniel Webster was an intellectual giant and an ardent lover of the Union, but without a keen sense of honor in matters financial.

Scotch forbears, the mother who was a child of a New England parsonage, intimate association in youth and early manhood with Abraham Lincoln, to whom he was well-nigh a son and whose character was essentially religious if not technically so, constant study of the effects of religion upon individuals' and nations' destinies, and discipleship of Jesus—these have all contributed, along with the inevitable deep sorrows as well as high joys of

life, to produce a character whose daily deeds, and words on religion—so far as there are any of the latter—are all making for social righteousness, refinement and charity. Institutional Christianity does not enroll Mr. Hay on its lists, save as a guardian of its temporal interests, and as a generous giver. But "the Church without the Church" does, and why it does, and why so many other men of affairs, men of letters, men of vision and passion for humanity, are without the Church today, it behooves the Church to determine.

It would be difficult to name a book not formally historical or ecclesiastical which, better than Mr. Hay's *Castilian Days*, sets forth—using Spain as an example—the necessity and inseparability of rational piety and rational patriotism, and the evils of the "concubinage of spiritual and temporal power" and of "the triple curse of crown, cross and saber." The "thought-stranglers of the Vatican" are denounced, as are other priestly perverters of the "large and tolerant morality of Jesus" and those who keep from the masses knowledge of God's fatherly love and nearness to his children.

In his poems the working creed of Mr. Hay's

Thy Will Be Done

(Mr. Hay in *Harper's Magazine*, October 1891)

*Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the Eagle
Who soars to meet the sun,
And cries exulting unto Thee
O Lord, Thy will be done!*

*When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headman's axe may flash
Thy message unto men.*

*Thy will! It bids the weak be strong
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy Liberal sun
O Lord be there Thine arm made bare
Thy righteous will be done!*

life, "Upward through law and faith to love," shines out. It finds expression in the Pike County Ballads in ways which reflect youthful impetuosity and scorn, and which are to a degree poems of revolt. It is expressed later in such a poem as *Religion and Doctrine*. God is always postulated as a being of righteousness and infinite love. The Christlike deed is put higher than accuracy of definition of Christ. The tragedy on Calvary was "the darkest hour of gloom the world has ever known." Faith in immortality is based on the argument that life beyond this is needed for the completion of personality. Men of such pure patriotism and nobility as he saw die for their country in the Civil War, he says, must survive; they are seen to be "pregnant with immortality," as Shelley said of a fellow-poet's verse. Man is conceived of as an instrument to execute the purposes of God:

*Must He come down from his throne?
Hath He no instruments here?

Sleep not in imbecile trust
Waiting for God to begin,
While, growing strong in the dust,
Rests the bruised serpent of sin.*

"Organ of the aristocracy, he wanted a blind hierarchy," Balzac said of Metternich. Organ of democracy, he distrusts priests and

*Eulogy of President McKinley, Feb. 27, 1902. House of Representatives.

honors prophets, it might with truth be said of Mr. Hay.

ATTITUDE TOWARD FOREIGN MISSIONS

In *Castilian Days*, writing on the Moral of Spanish Politics, Mr. Hay said that the want of principle among Spain's leading men and want of faith among the people were responsible for that absence of political discussion and genuine political life so marked in Spain. For lack of "the shock of controversy" the nation, he thought, then had no wholesome political life; and he added, "In the spiritual world, the bigots of the sixteenth century did their work so well that it will require many years of the sunshine of freedom and the friction of foreign missions to warm the torpid souls of the masses into sentient life."

In so writing Mr. Hay touched upon one phase of religious propaganda which too often is overlooked. He believed in 1870, doubtless he knows now, that the foreign missionary of whatever faith, going from a land where that religion is seen at a high stage of development to a land where it either is not known or where it is less perfectly developed, goes not only as a sectarian propagandist but as a herald of civilization. Consequently, since he has been Secretary of State, the American Protestant missionary societies have found in Mr. Hay a sympathetic hearer and stout asserter of American citizens' rights, and for the same reason he has abetted the efforts of American Roman Catholics to supplant as soon as possible the Spanish with the American type of Catholicism in lands formerly held by Spain. Lord Salisbury, in his famous speech, set forth one way of looking at the friction caused by foreign missions. Mr. Hay has seen the matter from another point of view.

THEISM AND FATALISM

No man in such classic and imperishable speech as Mr. Hay has used could set forth the fascination that Omar Khayyám has for men of certain types, or for most men in certain moods of their being, unless he had entered very deeply and sympathetically into the point of view which Omar reflects; and it would not be difficult to cite allusions found here and there in Mr. Hay's writings and speeches which indicate that he is tempted now and then to think that the world is awry, that "the strains of lyric beauty that are only heard in the fresh and dewy dawn of democracies" need no longer be expected, and that his efforts to make the ideal real are fruitless, and that he is unappreciated. But they are only allusions; they reflect a mood and not a conviction; they are the outcroppings of his Scotch forbears' theological fatalism and not the reasoned faith of the man who believes in God as a Father, Jesus as a Saviour, and who, when the hosts of Christian youth assembled in Washington, could write for them a hymn of praise.

*Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.*

*O let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"*

*Thou who art Light, shine on each soul!
Thou who art Truth each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!*

There is a world of difference between Omar's and Mr. Hay's point of view. Mr. Hay's confident faith and resignation are expressed in his poem, *Thy Will Be Done*.

Omar said:
*We are no other than a moving row
Of magic Shadow-shapes that come and go
Round with the Sun-illuminated Lantern held
In midnight by the Master of the Show;*

*But helpless Pieces of the Game He plays
Upon this Chequer-board of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.*

*Speech at Ohio Society Dinner, New York city, Jan. 17, 1903.

A CHRISTIAN STATESMAN

It was said of Sir Robert Peel by Bagehot that as a statesman he had "the powers of a first-rate man with the creed of a second-rate man." It has been our rare good fortune as a people that during the past five years we have had shaping our policy of state first-rate men with first-rate creeds. What Mr. Hay has said of Lincoln and McKinley has been true of himself to a marked if not equal degree: "Simple in mind, clear in vision—as far as vision can safely extend—penetrating in knowledge of men, supple and flexible under the strains and pressures of society, instinct with the energy of new life and untired strength, cautious, calm, and above all gifted in a supreme degree with the most surely victorious of all political virtues—the genius of infinite patience."

When his record is weighed it suggests such a tribute as Lord Salisbury paid Mr. Gladstone after his death, explaining the admiration for him of political enemies as well as political friends: "It was that men recognized

in him a man guided—whether under mistaken impressions or not—in all the steps he took, in all the efforts he made, by a high moral ideal. . . . Set up necessarily on high, the sight of his character, his motive, and his intentions would strike all the world; they will have left a deep and most salutary influence on the political thought and social thought of the generation in which he lived, and he will be long remembered, not so much for the causes in which he was engaged or the political projects which he favored, but as a great example to which history hardly furnishes a parallel, of a great Christian man."

Mr. Gladstone's Christianity was expressed in ways more varied, more technical, polemical, and ecclesiastical than Mr. Hay's Christianity has been. But Mr. Hay, without Gladstone's "unmeasurable power of vocabularies"—to quote Carlyle, and in a much briefer career as a statesman has a relatively larger number of deeds to his credit which will secure for twentieth century civilization the "Peace and Good will to ward men" which essential Christianity implies.

In and Around Chicago

Divorce and the Ministry

Dr. Charles Caverno, one of the best authorities on the subject of divorce in the country, gave an address on this important topic before the Chicago ministers Monday, March 23. He thinks the position taken by New York and by England that divorce is never to be allowed except for adultery is the only proper position, and the only position consistent with Scripture or that will preserve the family in its purity and integrity. He favors legislation permitting separation and separate support for other causes, but is firm in his opinion that in these cases remarriage should not be allowed. He deprecates the fact that Congregationalists as a body seem to have no definite policy, are in fact unwilling to take and defend any position. Dr. Barton, who followed Dr. Caverno in the discussion, was confident that divorce ought to be granted for other reasons than the so-called Scriptural one, and in this position he seemed to have the sympathy of a good many brethren. Yet all feel that it is time that as Congregationalists we should have a policy not in conflict with a correct interpretation of the teachings of the New Testament.

Death of Dr. Chichester

In the sudden death of Dr. William J. Chichester, pastor of the First Presbyterian Church, not only this church but all organizations which seek to make men better have lost a devoted friend. Dr. Chichester was the successor of Dr. J. H. Barrows. He had held pastorates in Pennsylvania, whence he was called to Los Angeles, Cal., coming hither in 1897. He was conservative in theology while full of sympathy and affection and was greatly beloved by his people. He died at Atlanta, March 23, of blood poisoning caused by nephritis.

Death of Dr. Powell

Rev. Isaac P. Powell, D. D., once pastor of the church in Canaan, Ct., but later head of a school for boys in Grand Rapids, Mich., died March 18 at Ocean Springs, Miss., whither he had gone for his health. He was one of the strong men in Park Church, of which President Bradley of Grinnell was so long pastor. A member of Union Seminary when the Civil War broke out he returned to Clinton, N. Y., his native town, raised a company, became captain and at length rose to the rank of major. Poor health led him to give up preaching and since 1880 he has resided in Grand Rapids as a teacher.

Interest in the Thomas Orchestra

A minute was passed at the Ministers' Meeting indorsing the effort to raise \$750,000

to endow the Thomas Orchestra, and Sunday morning Dr. W. A. Bartlett took occasion to commend the effort to his people. He thinks its influence on the morals of the city is great and that the organization which Mr. Thomas has perfected should be preserved at any cost. Subscriptions from more than 1,700 people have thus far been received.

Deepening Interest in the Churches

It is a long time since there has been such a general interest as is now manifesting itself. This is seen in expressed intention on the part of many people to accept Christ and make it known that they are his followers. It is expected that the observance of Passion Week will intensify this interest and that there will be more additions to the churches by confession of faith this year than for a long time. The programs for Passion Week and services preparatory to it are many of them in print. Accompanying an earnest pastoral letter Dr. Loba of Evanston gives the subjects for two weeks, beginning March 31 and ending with Easter Sunday. They are: The Mystery of God; of Christ; of Sin; of Life; of Sorrow; of the Cross; with meetings Friday afternoons, April 3 and 10, for children and youth and all who love them. The Transfiguration of Death will be the topic Easter Sunday. In those churches which observed the Week of Prayer and now observe in addition Passion Week, with careful preparation for it, there is most promise of spiritual blessing.

A New Pastor for Princeton

The old and prosperous church in Princeton, Ill., has extended a call to Rev. J. W. Welsh, pastor of Plymouth Chapel, Evanston. This chapel has been sustained by First Church, and under the direction of Mr. Welsh has been doing good work. He will leave for his new field soon. Plymouth Chapel furnishes an opportunity for self-sacrificing, yet rewarding work to any man who loves with all his heart the kingdom of God.

Chicago, March 23.

FRANKLIN.

The Hartford School of Religious Pedagogy, formerly the Bible Normal College of Springfield, has been incorporated by act of the Connecticut legislature, and exempted from taxation to the amount of \$50,000. The institution is empowered to confer degrees of bachelor, master and doctor of religious pedagogy. It is now in good condition to do a needed service for the more complete equipment of laymen and ministers in Christian work.

In and Around New York

The Brooklyn Club

Civic Righteousness was discussed at this Congregational Club, last week, by Dr. Cadman, Gen. Stewart L. Woodford and Dr. P. S. Henson. There was much enthusiasm, and the large gathering seemed in hearty sympathy with the statements commending Mayor Low and criticising District Attorney Jerome.

The Beecher Memorial

It is announced that the Beecher Memorial Fund amounts to over \$42,000, and that interest all over the country is such that the fund is almost daily growing. The two lots adjoining the church have been purchased and it is now the purpose to buy the adjoining lots on Cranberry Street, so that the memorial may cover a ground space of 50 x 200 feet. No plans have yet been drawn.

A Fisher of Men

The Men's Association of Tompkins Avenue Church had its annual dinner last week at the Germania Club, Dr. Waters being guest of honor. About 200 members and friends were present, but many who came as guests left as members, for in his address Dr. Waters so warmly advocated membership in the association that sixty-five were added to the roll before the close of the meeting. Dr. Waters pleaded for a closer relation between minister and laymen. He said he had come to Tompkins Avenue Church with a definite plan for work, and if in four or five years he was beaten out, he would give back their trust to the people and go back to some hill town among birds and flowers rather than "become as sounding brass and a tinkling cymbal."

A Historic Y. M. C. A. Building

The old Twenty-third Street branch of the Y. M. C. A., the pioneer building of New York and the model for many elsewhere, is to be abandoned April 1. The new \$700,000 building on Twenty-third Street, near Seventh Avenue, will not be completed before fall. Meanwhile, headquarters will be maintained in the lecture-room of the Westminster Presbyterian Church in the interval, and the employment bureau, the library and religious work of the branch will be carried on. The educational classes are transferred to the Fifty-seventh Street branch. The old building, a landmark at the corner of Fourth Avenue, dates only from 1868, but in it occurred several historic incidents, and the New York association, of which it was long the only home, fathered much now familiar in Y. M. C. A. work. Anthony Comstock's society was organized in the hall of the old building and so was the Reformed Episcopal Church. Mr. Moody was first called to New York by the Y. M. C. A. and in return did much toward the erection of its first structure. The International Committee long had its home here, in effect if not always in fact, since here for many years lived and worked Robert R. McBurney, a founder of the New York work and later of the national and international work. Before the old building was handed over to the purchasers, who gave \$630,000 for it and its site, farewell receptions and banquets were held, including a thanksgiving service March 29.

The Cecil Rhodes Scholarships

At a conference of representatives of the colleges and universities of New York State last week Presidents Butler of Columbia and Schurman of Cornell and Chancellor Day of Syracuse were appointed a committee to have charge of the administration and award of the Cecil Rhodes scholarships for the state. It was decided that candidates must be not more than twenty-four years old and must have completed at least two years in some college of liberal arts and sciences in the state. The first awards will be made early in 1904.

March 23.

C. N. A.

Moral and Religious Education in the Public Schools

The Opinions of Thirteen Prominent Educators in Different Sections of the Country

Frank A. Hill
A. E. Winship
George H. Martin
W. A. Baldwin

C. F. Carroll
Andrew W. Edson
Samuel T. Dutton
J. W. Bashford
J. W. Carr

F. Louis Soldan
George A. Coe
John W. Cook
Albion W. Small

In view of the widespread interest among all branches of the church and in scholarly circles in stamping the educational movement of our day with a more distinctively ethical and spiritual quality, we have secured and present below the following broadside of opinions upon one of the most important phases of the many-sided subject. The list of contributors includes prominent public school officials and workers in other educational fields. They write in response to two questions sent to them from this office: (1) *Is it feasible and desirable to make instruction of an ethical and religious character a part of the curriculum in our public schools?* (2) *If such a general modification of the curriculum be desirable, how can it best be brought about? Do you favor the idea of an impartial representative commission to prepare or suggest some such scheme of education?*

The Life More Than the Theory

The duty of the public schools to develop character as well as to promote power and scholarly attainments is clear and unquestioned. The Massachusetts statute relative to moral instruction in the schools is superb. As to religion, I personally believe there is some profound and universal sense in which it might become a theme for school consideration. Certainly there are spiritual attitudes towards the mighty power that is behind the marvelous order of the universe, towards the momentous facts of life and death and the hope of immortality, towards the innumerable faiths of people that should occupy the earth in peace and brotherly love, that might be cultivated in school children could it be done with the tact and breadth and charity and sweetness the great theme merits. But it is delicate ground for the school to cover.

I fear any public school approach to either morality or religion through the medium of formal text-book instruction; and would dread it all the more, were it to be accompanied by examinations and marks to test proficiency, as in the parochial systems of Catholic and some Protestant schools and as in many of the public schools of Europe. The not infrequent union in one and the same person of high ethical scholarship and low ethical conduct has aspects that are not gratifying. Moreover, the teacher of inferior moral power would impede or nullify such instruction and the teacher of superior moral power improve upon it. The systematic character of the proposed instruction, the published purpose of it, the formalism and the isolation involved in it—all this is as likely to impair the moral influence of the school as to strengthen it, for there is the danger of perfunctory work. That is bad enough in arithmetic, but worse in ethics. The virtues taught in school should interpenetrate, pervade and tone up the school life. It is all something to be lived, not simply something to be learned. It can be lived without being known just as it can be known without being lived, though it is better that it should be both known and lived. And every teacher should be its prophet.

Reason out the matter as one will, to this conclusion must one come at the last—that the hope of the school as a builder of character lies not in set lessons, in following a code, in compassing a list of the virtues, but in the controlling and inspiring all round work of the broad-minded, noble-spirited, sweet-tempered, tactful and competent teacher. We have many such teachers today. I wish the public knew them better and the great work they are doing as well. The more we have of such teachers the nearer our schools will come to the solution of their problems.

But do not the teachers need aids in such moral and possible religious work as they may do? Certainly. Supply their desks generously with the good books now available. And if good men of all faiths can agree in formulating the things that the schools may

properly do in this most important domain of the school and duly respect the consciences of people in so doing, by all means let the results of their agreement be at every teacher's desk. But in all this it should not be overlooked that the ideal school is one in which the virtues become real possessions in its pupils through the shaping and fixing influence of rightly directed doing, rather than mere theoretical possessions through formal academic instruction. FRANK A. HILL,
Massachusetts Board of Education.

Give Due Credit to the Existing Policy

Statistics do not furnish any basis for even a suspicion that the people of this country are losing faith in the public schools because of a supposed lack of moral and religious education, nor for any other reason. The per cent. of the school population (children between the ages of five and eighteen) enrolled in the public schools, the only ratio of value in this discussion, in 1889-90 was 68.61. In 1899-1900 it was 72.25. If this shows anything it shows increasing confidence.

As to the necessity for a commission to formulate "an irreducible minimum of theistic belief and altruistic ethic," that work was done long ago. We have it in Luke 10: 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and this was only a restatement of an old Jewish creed. So here is common ground for Jews and Christians.

Many otherwise intelligent people are strangely ignorant of the fact that already this creed is included in the curriculum of all public schools in at least two states, Massachusetts and Maine. The same law which prescribes the teaching of reading, writing and arithmetic, prescribes instruction in "the principles of piety, justice and a sacred regard for truth; love of their country, humanity and universal benevolence; sobriety, industry and frugality; chastity, moderation and temperance."

No evidence exists that the people of these two states who have been educated in public schools under this law for more than a century have any lower ethical standards than people educated in the schools of Germany and England where formal religious instruction is compulsory, or in the parish schools of our country, Catholic and Protestant, in which doctrinal teaching is systematically carried on under ecclesiastical sanction.

GEORGE H. MARTIN,
Supervisor Boston Schools.

A Commission Would Be Ineffectual

It is possible and desirable to make instruction of an ethical nature a part of the curriculum in the public schools. I think the less use of the word "religious," in connection

with the public schools in the present state of the public mind, the better. It is useless to attempt anything through a commission "impartial," "representative," or otherwise. Any attempt to obtain any deliverance that shall appear to be authoritative in the faintest degree will be resented.

Ethical teaching must come through a very general public discussion in the pulpit, on the platform, in the press, in political platforms, in denominational organizations, such as will induce the great publishing houses to bring out text-books along this line. When the appetite for such teaching is stimulated there will be some relishing books, methods and devices prepared, and not till then.

A. E. WINSHIP,
Editor Journal of Education.

Favors a Commission to Study the Question

In my opinion "a wisely planned curriculum, for such ethical and spiritual influences as the schools have," is sure to produce "information minus inspiration and aspiration," which, as your editorial says, "is a barren, sterile thing." The science of ethics and religion is not appropriate for young children.

Few people realize how much religious and ethical teaching full of inspiration and aspiration may be found in the best public schools of Massachusetts, where no formal teaching in those subjects is allowed. A careful study of one such school will disclose such facts as follows: The teacher has a strong, noble character. The children are influenced in their religion and ethics through feeling rather than thinking. They imitate those about them or accept the beliefs of the ones who are especially dear to them. Such subjects as literature, history, music, nature study and industrial work furnish ample opportunity for the highest ethical and religious teaching. With those children who have inherited right tendencies and are being well trained at home, the teacher secures very satisfactory results. When the ideals of the school conflict with those of the home and of the social environment of the children the result is uncertain.

By all means let us have an impartial, representative commission, not to agree upon any system or code, but to study the question; to see where and how the best work is being done and to offer suggestions as to the best ways of strengthening and supplementing the same. We need better school boards. We need more truly Christian teachers. We need better home conditions. We need higher social standards. Let us remember that education deals with the whole live child in all his relations. All the best forces of every community should make the character development of its children their chief end and aim.

W. A. BALDWIN,
Principal State Normal School, Hyannis, Mass.

Disbelieves in Formal Maxims

The question which you raise is one of great importance. The teaching of maxims, however, is not likely to be effective in constructive morals. I am not saying that there may not be a place for the teaching of formal doctrine, but I should be as sorry to see it much emphasized in school as I am to see the formal teaching of temperance emphasized.

C. F. CARROLL,
Superintendent of Public Schools, Worcester,
Mass.

Favors the Ethical but not the Religious Element

In my opinion it is desirable and entirely feasible to have instruction in the public schools distinctively ethical. Every course of study should provide for definite work in moral training; and teachers should be required to give the subject due consideration. If teachers are expected to make ethical instruction as clear and thorough as they make any other subject, if they enter upon its instruction in the right spirit, great good will result. Some scheme of instruction in this line may properly be prepared by a representative body of educators.

I do not favor religious instruction in the public schools. Any attempt to introduce such instruction would meet with decided opposition. The public school is the one institution that unites all nationalities, all classes, all religious beliefs. These schools are growing in favor, largely from the fact that specific religious instruction is carefully excluded. Make religious instruction obligatory or permissible in the schools and you open the door to controversy and sure abuse of the opportunity.

Some portion of the Bible should be read daily in every school in the land for its ethical and literary value, if for nothing else. I believe it is well to familiarize the children of our land with the Book of books. The By-Laws of the Board of Education of New York City require this reading daily in every public school in the city, and there is little if any objection to it from any quarter. I also believe in the restrictive by-law adopted by the school boards of New York and many other cities, providing that the Bible shall be read in the schools *without note or comment*.

The value of Bible reading and ethical instruction, however, all depends on the spirit of the teacher. I once heard a principal of a large school (not in New York) in the presence of several hundred children conduct the opening exercises of his school in the following manner. He said, "I am required to read the Bible; here goes." He opened the Bible at random and read the first passage that his eye fell upon, which happened to be the first verse in the fourteenth chapter of Second Kings: "In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah son of Joash king of Judah." He then closed the book with a slam and turned to something else. One can easily imagine the style of religious instruction that any such principal would offer pupils. Fortunately indeed were those pupils that the by-laws forbade any explanation or comment in school on the Word of God.

ANDREW W. EDSON,
Associate City Superintendent of Schools,
New York.

Against Definite Instruction: Favors Commission

It is as gratifying to educators as it is to religious leaders to note the current discussion relative to an extension of ethical and religious education. Nothing can be better than to have people of all creeds approach the subject in a broad and constructive spirit. I should have to dissent from the proposition that there is any cause for dissatisfaction

among intelligent people as to the ethical results of the work accomplished in schools, public and private. I should rather be inclined to assume that the greatest defect in the present situation is the present inability of religious and ethical leaders to apprehend how much the schools are doing for the establishment of upright character and for the training of future citizens.

The atmosphere of schools throughout the land is distinctly ethical. The teachers, as a rule, are high-minded and moral, and in a large majority of cases are persons of religious conviction. (1) They carry into their work whatever of Christian integrity and moral stability they possess, and exert a powerful influence for good upon their pupils. (2) The discipline of our schools, including all that pertains to systematic order and administration, is distinctly ethical. Here more than anywhere else are habits formed which make up the warp and woof of character, and which are fundamental in all the highest and best living. Nowhere else are there such continuous and oft-repeated acts of obedience, promptitude, courtesy, fidelity and social co-operation as in our schools. School government, formerly obtained at such an expense of effort and accompanied with so much friction, has now become to a large extent self-government, and the relations of pupils and teachers are of a most friendly and helpful nature. The fact that children are happy in their schools helps to make them happy in their homes, and parents find their burdens greatly lessened. (3) The entire curriculum of the modern school is ethical in its purpose and content. It deals with the grandest truths of creation and with the best that humanity has achieved in history, literature and art. This constant dealing with truth in a truthful way brings the human mind into an attitude of respect and reverence for both God and man.

It is highly desirable that religious and ethical leaders, as well as people generally, should recognize what the schools are doing and should make still larger demands upon them. This recognition would be the strongest stimulus that could be brought to bear upon teachers in making their labors more fruitful in conduct and life. So I should have to object to your first question, as it implies that ethical instruction is not now a very fundamental part of the curriculum. Furthermore, under the present conditions I believe that distinctly religious instruction would better be given by the church, the Sunday school and the home, except as such instruction is an incidental feature of the ordinary devotional exercise which usually occurs at the daily opening of school. Should it be possible to bring about an agreement on the part of people of different religious tenets, I should be in favor of more definite Bible study in schools.

The idea of a representative commission to consider the whole question seems to me to be admirable. It might lead to a larger consciousness on the part of people generally as to the real function of the several institutions which have to do with the education of the child. It would also tend to bring into prominence the fact that human life and character are one, and that while the church, the home and the school may pursue different methods, they are still aiming for a common result.

SAMUEL T. DUTTON,
Teachers' College, Columbia University.

Uniting on the Verities

The editorial in *The Congregationalist* on schools and religion marks an era in the trend of popular thought upon the subject of Christianity and education. It is certainly feasible and desirable that religious and ethical instruction should be made a part of the curriculum in our public schools. I know of no way in which such a modification may be brought about more satisfactorily

than by an impartial representative commission to prepare a scheme of moral and spiritual instruction which shall present to the children of the public schools only those great verities of the spiritual life, such as belief in God and the future life, in human freedom and responsibility, upon which the overwhelming majority of all civilized nations are agreed.

J. W. BASHFORD,
President Ohio Wesleyan University.

The Teachers Themselves the Key to the Situation

Moral education in my opinion should form an essential part of the course of study in every public school. Such a course has long been in use in the Anderson, Ind., public schools, and time has demonstrated the wisdom of it. The course need not be an elaborate affair—introducing a new branch to be taught, but some simple suggestions should be given in reference to the use of the different subjects taught, school discipline and the routine work of the school, so as to develop moral character.

I believe that religious education is also destined to have a prominent place in the public schools. This will not be in the form of dogma of any kind but Christianity actualized. So far as I am aware, no one objects to Christianity in practice. It is that sort that will have a place in the public schools. There are certain great religious truths that may be taught in the public schools—the fatherhood of God, the brotherhood of man, the dignity of life, and the moral order of the universe.

Just how the difficulties in the way are to be removed in order that moral and religious instruction may be given in the public schools is more than I can tell. But there is need, yes, great need, of such instruction and a way will be found. The public school is too powerful an agent not to be used in the spiritual as well as the intellectual development of the race. Doubtless many agencies are to be used in bringing about the desired result. Some have suggested that a committee formulate a course of study in morals and religion suitable for the public schools. If the work of such a committee was well done it would doubtless prove helpful. But much more needs to be done. The educational, religious and secular press needs to be enlisted. Minister and laymen need to discuss this subject. Psychologists need to teach the psychology of the emotions. School officers, including superintendents and members of school boards, should be won. But most of all, the teachers themselves must be enlisted in this work if it is to become a real vital part of public school education.

J. W. CARR,
Superintendent Schools, Anderson, Ind.

Teaching It in Story Form

Religious training can be given in the public schools without violating the constitutional barrier to union of church and state. The difficulty lies solely in the fact that different religious bodies distrust one another and magnify their differences. Ethics is already included, but it is properly taught more by stories, biographies and the cultivation of community feeling in the school than by theoretical instruction. Religion can be taught in the same way and it ought to be taught. Stories of religious lives and deeds, stirring and elevated religious poetry, wisdom literature, gathered from the Bible and other sources, can easily be included in the exercises in reading and in history and in the suggested home readings. Exercises in composition can be based upon such reading. Simple devotional exercises, with considerable good music and a touch of liturgy would be in place. I doubt whether the time is ripe for such a commission as you suggest. But the time has come for agitation and education

of the public mind. I would like especially to see representative Jews, Catholics and Protestants get together to discuss this matter. We are not as far apart as we sometimes think, but we must remove the illusion of being far apart.

GEORGE A. COE,
Professor Northwestern University.

Prescribed Lessons in Ethics Out of the Question

How much shall the school attempt in the determination of the character of the citizen? If the tendency toward complete secularization expresses a substantial agreement on the part of the public it is clear that the school is expected to regard man simply as a "learning animal." If it is suggested that this is but one of many possible manifestations the reply may be that the school is but one of many agencies that have to do with his equipment, and that each must limit itself to its own province. This is specialization gone mad. We employ his hands to satisfy his native impulse to construct. Is it simply that he may get on in the world? We engage him in athletic contests, thus enlisting the most ardent and most easily excited feelings of the young, the feelings that lie nearest to the animal instincts. Is it that he may learn to run down his fellow? Is the competitive idea to organize the school? If so, the fundamental conception of Christianity is to be abandoned as a working social principle. We seem to have been caught by a tidal movement which is carrying us toward a materialism that threatens to submerge the idealism which alone can save us from a new form of savagery.

Pestalozzi was right. The training of the heart must go along with the training of the head and hand. This is an old-fashioned doctrine and may provoke a jest from some of our prematurely ripened high school boys. The fellow who is to be the under man in a "touch down" must have nothing soft about him. But after all is said we live in our feelings, and whether our homes be in the swamps or on the highlands will be determined by their character. It is my conviction that here rather than elsewhere is the weak place in our educational disciplines.

The atmosphere of the school should be ethical. It should be the permeating quality, the characteristic flavor, the abiding outcome. But such a result is possible only with a teacher who lives in the spirit. There is the indispensable element without which all devices will be of no avail. But the teacher who is equal to the occasion must be unencumbered; she must not be harassed with vexatious limitations. She must have the large liberty to which her calling entitles her. And she must be supplied with the educative material which is peculiarly fitted to awaken the ethical forces in the nature of the child. But the prescribed lesson in ethics! I have as little faith in it as I have in formulas for painting fine pictures.

But, gentlemen, I beg of you, get together and give us your best thought and let us give it a trial. It is high time that something should be doing.

JOHN W. COOK,
President Northern Illinois State Normal School, De Kalb, Ill.

Would Be Balked by Lack of Religious Toleration

I believe there has never been more searching inquiry into the essentials of ethics and religion than is to occupy the best minds of the world for an indefinite period. I also believe that attempts to make any of the output of this movement a part of the public school curriculum, as positive religious instruction, in the near future, would be premature, unfortunate and preposterous.

It is hard enough to get teachers who can

teach anything well. If we should attempt to make our public schools the medium of instruction in aught which bore the label religion, it would not be long before they would be crippled in their ability to do even their present grade of work. I know many cases in different parts of the United States in which the powers that be in a denomination brand as "infidel" or "atheist" men who differ from the standards of local orthodoxy in points which other members of the same communion regard as non-essentials. These cases are by no means confined to one denomination. I know of one instance in which a professor in a college supported by an evangelical denomination does not dare to send his little girl, less than twelve years old, to the only school in the town suitable for a girl of that age. It is tabooed in his denomination because it is supported by another evangelical denomination. The bearing of these instances upon the conditions in large towns, where educational progress is more to be expected, is indirect, I admit; but if any one thinks that the public of any single American city is ready to have anything which can possibly be construed as sectarian smuggled into the public schools, his experience is utterly at variance with mine.

When the leaders of ethical and religious thinking can reach an agreement among themselves about elementary ideas, and can put the agreement into such shape that it will command general consent, it will be time enough to talk about making those ideas a part of public school instruction.

I have examined public school work in all but five of our states and territories, and my conviction is that the ethics of the average American school is more genuine than that of the average American church. There is, doubtless, room for improvement in both, but I do not believe it will be best promoted by an attempt to give religion official standing in the school curriculum.

ALBION W. SMALL,

Professor of Sociology, University of Chicago.

Ethical but Not Religious Instruction Feasible

It is feasible and desirable to make instruction of ethical character a part of the curriculum in our public schools. I am sorry to say that only a relatively small portion of the children receive Sunday school instruction, and it would be almost criminal to let the rest grow up without developing the idea of duty and ethical obligation in the young souls.

I do not believe it feasible to impart religious instruction in the public schools unless the idea expressed in your article can be realized. If all the congregations of the various forms of worship were to unite on a common basis and "formulate an irreducible minimum of theistic belief and altruistic ethic" then it would be possible for the public schools to accomplish the most desirable aim of ethical and religious instruction which is acceptable to all.

F. LOUIS SOLDAN,
Superintendent St. Louis Public Schools.

The conference of college men, held March 20-22, by invitation of Union Seminary, succeeded beyond expectation, drawing together fifty representatives of thirteen Eastern colleges and universities. Its purpose was to present the opportunity of the ministry; its keynote was quality secured by preparation; and among ministerial essentials emphasized were manliness, "perspiration and aspiration," administrative power, personal righteousness, conservatism as to essentials with adaptability as to form. An inspection of the Union Settlement work and a tour of China Town and of the East Side Missions proved a feature of practical value.

Closet and Altar

THE PASSION OF CHRIST

He was despised and rejected of men; a man of sorrows and acquainted with grief.

She spoke of a Love passing knowledge, passing all love of lovers or of mothers, a Love forever spending, yet never spent, a Love ever pierced and bleeding, yet ever constant and triumphant, rejoicing with infinite joy to bear in its own body the sins and sorrows of a universe, . . . panting to give, and offering its whole self with an infinite joyfulness for our salvation.—*Harriet Beecher Stowe.*

The world has no remedy for its miseries but the cure of its selfishness. The cross of Christ, the spirit of that sacrifice, can alone be the regeneration of the world.—*F. W. Robertson.*

My God! my God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts
Than of the wind that waves the bough?

I walk the earth with lightsome step,
Smile at the sunshine, breathe the air,
Do my own will, nor ever heed
Gethsemane and Thy long prayer.

Shall it be always thus, O Lord?
Wilt Thou not work this hour in me
The grace Thy passion merited,
Hatred of self and love of Thee?

And make me feel it was my sin,
As though no other sin there were,
That was to Him who bears the world
A load that He could scarcely bear.

—*F. W. Faber.*

Christ was humiliated into our condition, that we might be exalted unto his. Christ was crucified with man that man might rejoice in being crucified with Christ. Both the depth to which he went went to seek man and the height up to which he would carry man, were set forth in the cross. Alas for him who, . . . looking at the crucifixion does not see both of these, does not learn at once how low his Saviour went to find him, and how high he may go if he will make his Saviour's life his own!—*Phillips Brooks.*

But even the cross stands in the light. It is held up by God's hand between the gladness of the nativity and the glory of the resurrection.—*A. J. Lyman.*

O Lord, our Saviour, Bearer of the sins of men in Thine own body on the tree, with sorrow and compunction of heart, and yet with overflowing gladness, we remember Thy passion and Thy death. Wholly cleanse our hearts, we pray Thee, from the world's evil loves and cruel pride and shameless lusts which brought the darkness of Thy dying hour and hid Thy Father's face. Forgive our share of that iniquity—our hate of those whom Thou dost love, our love of that which Thou dost hate. Let the vision of the cross be our security amid illusions of temptation, the remembrance of Thy dying love and ever-living power our help against all selfishness and pride. And may the gladness of Thy finished work, the glory of Thy triumph over sin and death, fill our repentant hearts with wondering awe and happy cheer.

For the Children



Janet's Automobile Party

BY MARY ALDEN HOPKINS

Margaret and Hilda and Rose and Caroline were coming to spend the afternoon with Janet. The five girls had played together at Lyndenport all summer and had become good friends. The expectant hostess was in a brown study.

"I want this to be the best of all the parties we have had," she explained to Uncle Jack. "Next week Margaret is going home, and Rose; and Hilda doesn't know how long they will stay. It will probably be the last of the 'season.' Father says he'll take us out sailing, but Rose is always seasick, so that will not do; mother says wouldn't a clambake on the shore be nice, and it would, only it's not new."

It was not without reason that Janet chose Uncle Jack for her confidant. He always had some delightful idea and was ready to help carry it out. Some people averred that he "spoiled" his niece.

The "spoiler" looked meditative. "Now there's my automobile eating its head off in the stable," he remarked thoughtfully.

"O!" said Janet.

"And my physician prescribed out-of-door exercise for me."

"You're looking a little pale," consoled his crafty niece. Then she threw herself upon him with a hug. "You're a dear!" she asserted.

The next afternoon Rose and Margaret and Caroline were squeezed into the back seat of Uncle Jack's automobile. It was a tight fit, but "it's all the better," they voted, "for we haven't room to tumble out." Hilda and Janet were on the front seat with Uncle Jack.

"We'll be back in about an hour," he said when they started out. "There isn't very much power left in the storage batteries, but I suppose you'll not mind if it gives out and we have to come home afoot?"

The girls had no clear idea concerning "storage batteries," but they declared they were willing to risk the walk.

First they rode about the village and proudly waved to all their friends—for were they not riding in the only automobile at the port?—and then they started toward Lahant.

"We'll go over and see what their soda is like in Lahant," said Uncle Jack, "and

if it isn't as good as we could get here, we'll sue the town for damages."

But the druggist of Lahant brought no such disgrace upon his townsmen; the soda was not judged, because it was not tasted—at least not that day.

The automobile whizzed along the country road, going faster and faster till the girls squealed with delight. But Janet noticed that they passed the Lahant road without turning into it. She was sitting next to Uncle Jack and when she looked up at his face she saw that something was going wrong.

"O!" she gasped under her breath.

Uncle Jack gave her a quick glance. "Steady, Janet," he said in a low tone. Then to the others: "If any young lady sees a policeman coming to arrest us for running too fast will she please tell me, so we can stop for him to catch up." But Janet knew that policeman or no policeman he could not stop the automobile—it was running away.

The other girls had been growing a little frightened at the high rate of speed, but at Uncle Jack's light tone they laughed and clung to each other. Janet held tight to Hilda's hand, and said not a word. She was thinking: "When a horse runs away you mustn't grasp the driver's arm, because he needs it himself, and I guess Uncle Jack needs his as bad as a driver would."

The road stretched out in front of them smooth and broad and there was not a team in sight. Straight ahead was a long gradual upward slope. "You can stop a runaway horse going up a hill and perhaps an automobile knows as much as a horse," thought Janet.

And this particular automobile did. There was not power enough in the batteries to carry the machine more than halfway up the hill. Its speed gradually decreased, and when it came to a full stop Uncle Jack jumped out and swung the girls out too.

"End of the line; change cars for all points farther on," he called out. "If I am not much mistaken," he added, "this is Mr. Grant's farm and I shouldn't wonder if we could find a hayrick here to carry us home."

Laughing and chattering and exclaiming, the girls hurried up to the farmhouse

where Mrs. Grant welcomed them cordially. They sat down under the trees and regaled themselves with cookies and glasses of milk "thicker than hotel cream," as Hilda confided to Janet, while Uncle Jack and Mr. Grant went to see about a team.

Half an hour later the girls heard Uncle Jack's voice calling, "All aboard for Lyndenport!" They walked out to the road expecting to see the hayrick of which he had spoken, but instead they found a vehicle the sight of which sent them into gales of laughter. The two men had hitched a pair of farm horses on in front of the automobile. Uncle Jack had mended the brake that had caused the trouble and was ready to start back.

"They are gentle horses," Mr. Grant said, "and they'll haul an automobile as carefully as they would a mowing machine or any other kind of a machine." Then he laughed at the funny sight.

The horses were as good as he had said. They trotted along as if they had drawn automobiles all their lives, and the girls were not sure but the return journey was more fun than the outward bound. Every one they met stopped to laugh at them and people came to the windows of the houses along the road to see them go by. When they reached Lyndenport the cottagers laughed most of all.

The girls had a long story to tell when they reached their homes that night, but they omitted the most exciting part, for not one of them except Janet knew that when they went so fast the machine had been really running away. At Janet's home Uncle Jack told that part of the story and he added some remarks about a certain brave little girl that made Janet's father and mother look very proud and made Janet herself hide her face on his shoulder.

A Pussy-Willow Party

The birthday of a little girl, who celebrates the anniversary in early April, was made the occasion of a pussy-willow fête, which is described in the *New York Evening Post*. The invitations were decorated with the furry blooms and asked each guest to "come to my pussy-willow party." When they arrived the children found the parlors trimmed with pussy-willows, vases, pitchers and bowls filled with them standing about everywhere. Pinned against the wall at one end of the room was a sheet upon which was sketched a large pussy-willow stalk. Paper catkins were distributed among the children, who tried, blindfolded, to pin them on the stalk. Prizes of Easter favors were given according to the success of the contestants. The supper table was decorated with more pussy-willows, tiny rabbits were at every place, and around the centre piece of pussy-willows was a circle of larger rabbits, the necks decorated with frills of yellow paper. A hunt for Easter eggs closed the little festival.

Lord, who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.
All-Gracious! grant to those that bear
A mother's charge the strength and light
To lead the steps that own their care
In ways of love and truth and light.

—W. C. Bryant.

Holy Week in a Greek Village

The Curious Scenes and Peculiar Forms of Devotion Attending the Rural Celebrations

By ARTHUR S. COOLEY, PH D.

Not a little has been written of the impressive ceremonies of the Greek Easter at Athens—the many symbolic funeral processions from the different churches on Saturday evening, that last sad night of Holy Week; the services in the great Metropolis, where the gloom inside the dark building symbolizes that of the bereaved disciples, when their Lord lay in Joseph's new tomb, their hopes buried with him; at midnight the lighting of candles, first by the officiating metropolitan, then by the crowd of worshipers within, taking the light from the archbishop's candle, and then from one another's, finally by the vast throng in the square before the church; the glad proclamation, "*Christós Anéstē*, Christ is risen!" taken up and passed on by the people; and the joyous return to their homes of the worshipers, each carrying his lighted taper, to prepare for the eagerly-awaited Paschal feast.

Much less, however, is known of the observance of Lent and of Holy Week among the country people, the real Greeks unaffected by European culture. Were Paul revisiting Greece today, his opinion would still be that they are "very religious."

The Lenten fast of forty days is rigorously observed. Travelers, invalids, and those whose health would suffer by abstinence from meat are excused by the Church. Indeed, foreigners traveling in the interior of Greece during the *Sarakosté* find it difficult to obtain sufficient food, unless they can subsist on the meagre, meatless fare of the peasants.

In 1899 it was my good fortune to be present at the excavations of the American School at Athens conducted in the village of old Corinth. The village has some seven or eight hundred inhabitants. Within the limits of the old city walls are chapels dedicated to various saints—St. John the Divine, St. Athanasios, St. Anna, St. George, and the two physicians "who heal without charge," Sts. Cosmas and Damian. Some of these chapels are probably successors of heathen temples on the same sites. Only on special occasions,



Two priests of Old Corinth



Panagia Church, Old Corinth



Returning from the festival

however, are services held here, as on the festival days of these saints.

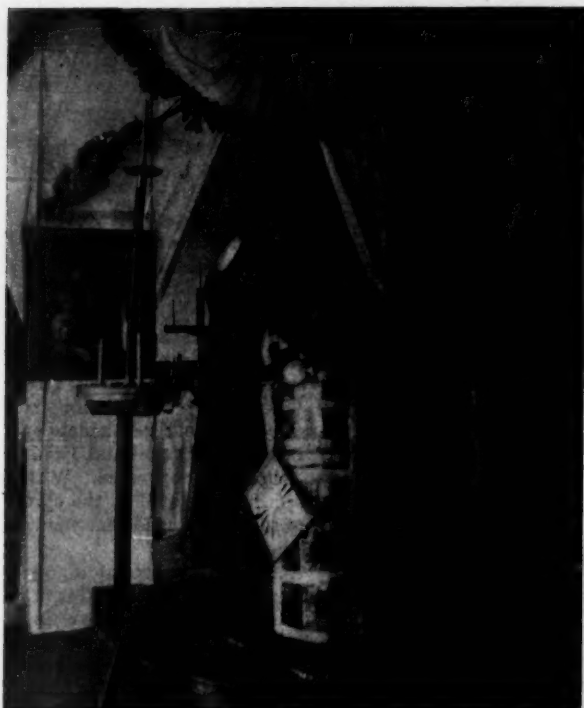
The regular services of Sunday and of festivals and the daily vespers are conducted by the two priests of the village in the Church of the Panagia (All Holy Virgin).

The "successor of St. Paul," as Pres. Benjamin Ide Wheeler has dubbed him, is a pleasant old gentleman of rather aldermanic build, *Papás Athanasios* by name. With him is associated in the care of the flock a handsome young priest.

As these go about among the people in their flowing robes of black and high, round hats without brims, with full beards and long hair done up behind, they represent well the dignity and authority of the Orthodox Church, and seem more appropriately called "father" than the smooth-shaven, bachelor priests of the Roman Catholics. Unlike the latter, again, both are married men—the rule in the Greek Church—and have families.

While often only one of the priests and an assistant are present at the usual daily vespers—which wait not for an audience—during Passion Week the attendance at the special evening services is good, notwithstanding the fact that most of the men have been toiling in the excavations for ten or eleven hours and must report at sunrise in the morning. And these are no short services where the worshipers sit in cushioned pews, for there are no proper seats, only stalls for the singers and some of the principal men. These stalls have high arms and a little shelf a few inches deep on which one may rest and relieve the strain at certain parts of the service. But during nearly all of the two hours the people must stand. Into how many of the comfortable churches of America could one go on a week-day evening, even during special services, and find the room well filled, with the "church-going sex" hardly in the majority?

Let us enter this village church at Old Corinth on the evening of Holy Thursday, when is the culminating service of the week. As we



Greek priest pronouncing benediction

pass through a door in one side, we see a plain room with stone floor. At the east end, where is the apse, a portion is partitioned off to form an inner sanctuary by the *eikonostasis*, a screen on which are hung or painted the sacred pictures, which take the place of the images of the Catholics. This screen is pierced by three doors, the central one, called the Beautiful Gate, flanked by large paintings in the Byzantine style. On one side is represented the Virgin and Child, on the other Christ the Almighty reigning in glory and raising his right hand in benediction, while on the door is the Cup of Life, in which sits Christ, the Divine Life itself. The side doors have life-size figures of the Archangel Gabriel and St. George.

Other sacred pictures, scenes from Scripture or the lives of the saints, hang on the screen or are placed above it. Some of these, selected according to the festival celebrated and placed in convenient positions, receive the veneration of the devout worshiper whenever the spirit moves.

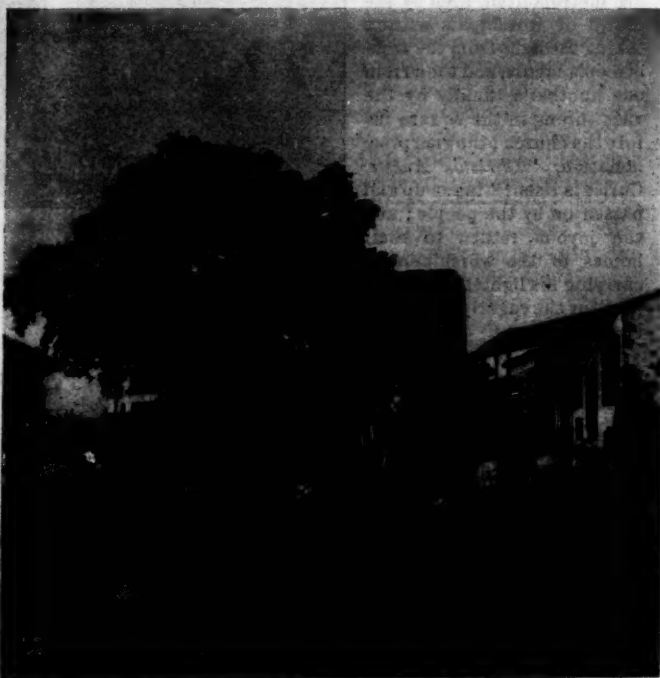
Behind the screen, in the Holy Place, is the sacred table and a large crucifix. Here are said various prayers during

the liturgy, and here the sacred elements are prepared with many symbolic ceremonies. Before the screen two steps called the "sacred bema" run the full width of the church, and olive-oil lamps hang from the ceiling before the sacred pictures.

On the side walls of the room, in the front portion of the church (the *naos* or temple proper), are the stalls described above and used by the men, among them the volunteer choristers, whose voices are decidedly untrained, though occasionally one of sweetness and power is heard.

In the open space between the stalls stand the boys, drawn up in two files, like soldiers, the smallest in front. The rear half of the church, reckoned as the *narthex* or vestibule, is assigned to the women and girls. Should you wish to express your devotion by burning a wax taper the good treasurer of the church, standing at a table by the entrance door, will provide you with one for a *dekdra* (two cents).

High on the left-hand wall is the *ambon* or pulpit, reached by a narrow, winding staircase, but rarely if ever used by the corpulent old priest, who delivers his occasional short sermons from the *bema*. Opposite the *ambon* is the episcopal chair for the bishop of Corinth should he ever honor the church by his presence.



Plane Tree Square, Old Corinth



Men dancing Easter Monday

Early in the evening the bell is rung by an acolyte and the people gather from all directions, mostly in their ordinary attire. Tonight we have the Sequence of the Sacred Sufferings of our Lord, composed in the sixth century by the monk Cosmas. The priest in his church robes opens the Beautiful Gate and blesses the congregation, and the service opens with chanting and with a prayer by the priest before the sacred table.

After the introductory service the venerable priest again appears at the central door of the *eikonostasis* and by the dim light of candles reads, or rather intones, the first "gospel," the conversation of our Lord with his disciples after the supper and his prayer for them. When at the end of the reading the priest raises the holy book and with it makes the sign of the cross, the people also cross themselves, as they do often during the service. As the priest closes the book the singers chant, "Glory for thy long-suffering, Lord; glory to Thee!" and this is done after each gospel is read.

Then follow a number of appropriate antiphonal chants, the last stanza of each being a *theotokion* or hymn to the virgin mother of God. The first of such chants, after the first gospel, may serve as a sample:

■ The rulers of the peoples were gathered together against the Lord and against His Anointed.

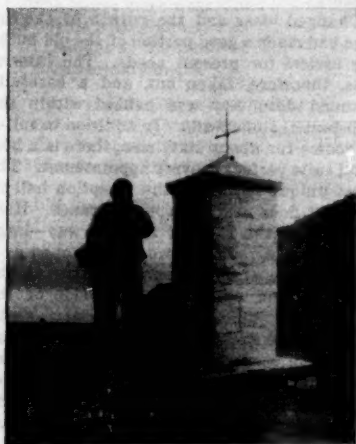
They laid a charge of wickedness against me, O Lord. Lord, forsake me not.

Let us present to Christ our pure affections, and as His friends, let us sacrifice our lives for Him, and not be choked by the cares of life, as was Judas; but in the secret chambers (of our hearts) let us cry, Our Father, who art in Heaven, deliver us from evil!

Doxology.

Theotokion. An unmarried virgin, thou didst bring forth and a virgin thou didst remain, O mother never wedded, Mary, mother of God. Beseech Christ our God that we may be saved.

The spirit of these petitions to Mary



Wayside shrine

is shown by the Theotokion after the third gospel [Matt. 26: 57-75] . . . "because on account of our many sins we have not boldness, importune thou him who was born of thee . . . for the prayer of the mother availeth much to secure the favor of the Master."

With the exception of such passages as these there is nothing here into the spirit of which the evangelical Christian cannot enter. The deity of Christ is constantly emphasized, and his oneness with the Father, as is also the doctrine of the Trinity. In these respects, certainly, the Greek Church is "orthodox" enough for even the most rigid Calvinist.

As we listen to these chants one phrase is noticeable by its frequent repetition—(the transgressor Judas would not understand), i. e., various hints and words of Jesus warning him against his sin and revealing Christ's divine character. Indeed, the traitor is held up again and again as a warning to the hearer.

The second gospel [John 18: 1-28] is read by the younger priest, and the two ministers officiate thus alternately until twelve passages of Scripture in all have been read. These passages are shorter and shorter, and some of the intervals are brief. After the sixth gospel [Mark 15: 16-32] the Beatitudes are given, while between the seventh and eighth the fifty-first Psalm is read.

The culmination of the service is reached after the fifth gospel [Matt. 27: 3-32] describing Christ's trial before Pilate and his condemnation to the cross. Now both bands of singers chant together the follow-

ing: Today He who hung the earth in water is hung upon the tree. He who is King of the angels has put about His head a crown of thorns. He who clotheth the heaven with clouds is clothed in mock purple. He who freed Adam (man) in the Jordan (i. e. by His baptism) received blows. He who is the bridegroom of the church was nailed to the Cross with nails. With a spear was He pierced, the son of the virgin. We reverence Thy sufferings, O Christ. Show us also Thy glorious resurrection.

As the chant begins, the priests come out of the left-hand door of the *eikonostasis*, where two boys with large candles await them. The old priest bears the crucifix; the younger, who acts as deacon, swings a censer before it, walking backward and chanting antiphonally with the other the same words as the choir. Accompanied by the boys with the candles they march slowly about the church, while the people kneel. At the words "We reverence Thy sufferings, O Christ," the priest halts in the centre of the church, sets up the cross in a block prepared for the purpose, bows before it, and kisses the form of the Crucified, the chant still continuing.

The people, whose minds have been brought into sympathy with the suffering Saviour by the recital of his betrayal, trial and condemnation, greet the precious cross by prostrating themselves on the floor in the attitude of "repentance," falling on their hands and knees and bowing forward several times with the whole body. Rising, they gather about the crucifix and fasten countless burning tapers upon it. It is no formal ceremony on their part but worship from the heart.

The service continues, the readings from the gospels being rendered doubly impressive by the figure of the Crucified, to whose sufferings they refer. As tapers burn out, others are eagerly put in their places, so the cross is a blaze of light.

After the eighth gospel, describing the death of Jesus, there is a longer service of chants, Doxologies and prayers. At one point, following soon after a phrase familiar to us, "We praise Thee, we bless Thee, we worship Thee," the priest appears at the Beautiful Gate now wearing his hat and carrying a censer, which he swings first before the sacred table, next before the *eikones*, then before the choir, the congregation and the crucifix in the center of the church, and finally in the Holy Place again. With the twelfth gos-

pel [Matt. 27: 62-66, the sealing of the tomb], the long service is over, and the people disperse slowly to their homes.

The next day, Good Friday, is one of sadness and of abstinence from work. Beside the regular services at seven in the morning and late in the afternoon, there are special orders for the third, sixth and ninth hours, according to the Bible numbering. A large part of these services is taken up with readings from the Scripture. Saturday morning early comes what is called "the lament at the tomb," where a very long composition in three parts is chanted, and the priests and people march in solemn procession around the church singing and carrying a sort of bier with a canopy over it.

The celebration of Easter begins with a preliminary service at eleven o'clock Saturday evening. Just at midnight the resurrection of Christ is announced, and the candles of the congregation are lighted successively from that of the priest, who says, "Come hither, receive light from the light that has no evening, and glorify Christ who is risen from the dead."

The Easter joy of the people is very real, and is doubtless accentuated by the end of the long fast and the feasting with which this is celebrated. Every house has its paschal lamb roasted on the spit, and good cheer and hospitality are everywhere. So it seems much like Thanksgiving Day with us. And in some places the American would be under the impression that it was the Glorious Fourth, for the uncontrollable joy of the people also finds vent in the discharge of fire-arms and setting off of fireworks. The festive celebration of Easter continues for a day or two of the following week, certain annual events then taking place, as the celebrated Megara dances on Easter Tuesday.

The number of Greeks in some of our cities is now so large that churches of the Greek Orthodox order are to be found there, where may be witnessed the religious services of Passion Week and Easter, though the more picturesque elements of the celebration of this season may be lacking.

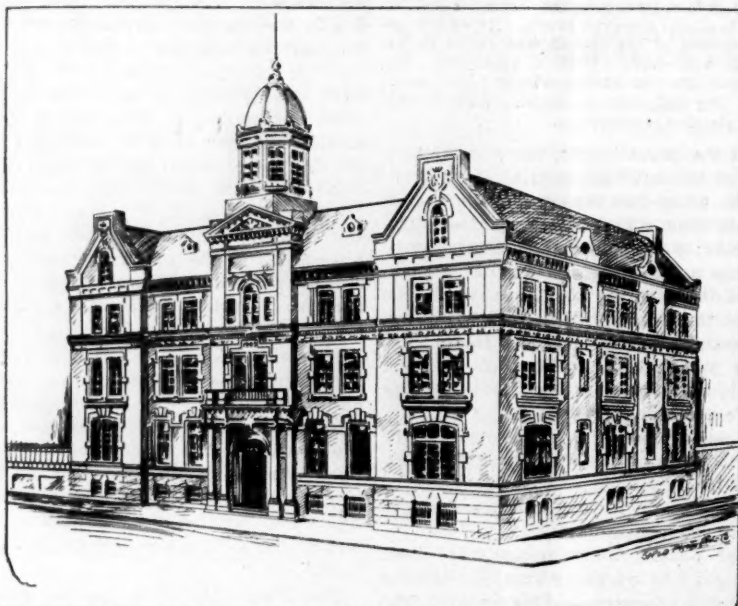
The Only Begotten Son

Christ's followers are the trustees of the incarnation doctrine. At the beginning it was precisely because men felt the divine creative power of Jesus in their own souls that they argued back to the divineness of his own nature. An effect, they felt, is not higher than its cause, and so the men and women who found themselves "new creatures in Christ Jesus" had at their back the irresistible force of their personal experience when they testified that in Christ they had touched God. On this whole theme we do not know a better summing up than in the words of Hermann: "None of us can come as a witness to the virgin birth; we can only report it. But that the spiritual life of Jesus has not proceeded from the sinful race, but that in him God himself has stepped into the history of this race, of that we can be witnesses, for this knowledge forms a part of that which we ourselves have experienced."—J. B., in *The Christian World*.



Funeral procession in Athens

College Halls Proposed and Realized



Proposed College Hall, International Institute for Girls, Madrid

A Critical Moment for the Gulick School

In our issue of July 5, 1902, we were able to reproduce a photograph of the building in Madrid which had been secured for the use of the International Institute for Girls. This building is entirely inadequate for the needs of the school in its various departments, and plans are well under way for the new building, or college hall, the architect's drawing for which we reproduce herewith.

This structure, to consist of three floors and a basement, will contain a large room for use as a chapel and for gatherings of the whole student body, a number of good-sized classrooms, a reception-room and general office, specially designed rooms for the classes in drawing and painting, chemistry, physics, natural history, music, photography and astronomy. The rooms for the day school and the kindergarten will be in the basement, which is well lighted and ventilated. Nearly a score of girls have been refused admittance to the school this year for lack of adequate accommodations.

Recent letters from Mrs. Gulick give evidence of the yearning of her great heart in behalf of the speedy and complete success of this building project. She naturally is loath to begin in the Spanish capital with an inadequate equipment as she realizes how much more favorable will be the attitude of the Spanish people if there is at the start a convincing demonstration in brick and mortar of the strength and promise of the school. Mrs. Gulick's latest letter contains these trenchant words: "It seems difficult to impress people with the value of peace measures and those things that go for the building up of a nation; but it was very easy a few years ago to interest everybody in the possible destruction of the great nation of Spain. God alone knows why this state of things must be and the coming of his kingdom be delayed so long. It would seem as if one library could have been spared from the sixty given to New York or the thirty given to Philadelphia for the city where there is not one circulating library or a place where women can go to study. We need this building also for the American girls who are to come as well as the Spaniards. Is there not some one who will do this?" . . .

"A gift to Spain at this time would be like

an electric spark which would kindle the hearts of the progressive people and serve to cement the feeling of kindness which already exists in the nations on both sides of the sea. Probably never in history was there such a condition of good will among people so recently at war with each other. I refer, of course, to the masses of the people and not the government or the officials of the army and the navy."

The esteem in which Mrs. Gulick and her enterprise are held in the city of Madrid is shown by the fact that representative men in different social positions have recently under their own signatures written in hearty commendation of her and the Madrid project. Such men as Señor Tornos, who is at the head of one of the largest evangelical congregations in Spain, Mr. Sprenger, the chancellor of the German embassy in Madrid, Mr. Arthur Houghton, an Englishman and an authority on Spanish history, jurisprudence and economics, and Colonel Sanchis, a prominent Spanish military man, unite in their expressions of appreciation and interest.

Mr. Edwin H. Baker, Greenwich, Ct., is treasurer of the corporation controlling the institute, and to him remittances should be made.

Ripon's New Dormitory

The Elisha D. Smith Hall formally opened on Feb. 25 is both an ancient landmark and an up-to-date college dormitory. Externally it is the old middle college further dignified by a wide porch with massive pillars. Internally it is something in elegance, convenience and comfort never associated with the estate of the college boy in the days of the fathers.

Changed ideas and the growth of the college had made a good portion of the old building useless for present needs. The interior was, therefore, taken out, and a carefully planned dormitory was housed within the substantial stone walls. In addition to suites of rooms for about sixty men, there is a hospital suite perfect in every appointment. The most unique feature is the reception hall on the first floor near the main entrance. Here a space to the right of the stairway—large enough for a room or two—is left open as a place of general rendezvous. Against the staircase and on the opposite side of the alcove are upholstered stationary seats. Around a central table are easy chairs, and across the corner farthest from the entrance runs a huge fireplace. On a night when studies are out of the way the hall fire is lighted, and it is a merry group which gathers at that college hearthstone.

President Hughes believes heartily in wholesome recreation, and through his initiative the basement has been fitted up with a bowling alley provided by Mr. W. J. Starr of Eau Claire and Mr. T. W. Upham of Chicago. Several rooms have been furnished by churches or individuals, but the main improvements were made possible through a legacy of the late Elisha D. Smith of Menasha. By making use of the old walls the total cost of what is practically a new dormitory, will not exceed \$20,000.

J. H. C.

The Church Prayer Meeting

Topic, April 5-11. Christ Crucified for Us.

Christ's motive in the crucifixion. John 10: 14, 15; 15: 13. The story of the crucifixion. Luke 23: 33-46. Christ's object in the crucifixion. Gal. 1: 3-5. The meaning of the crucifixion for me. Gal. 2: 20.

[See editorial page.]

The trouble with the anarchist is the trouble with us all—he insists upon doing that which is right in his own eyes.—Rev. Robert L. Marsh.



Elisha D. Smith Hall, Ripon College

The Home and Its Outlook

The Lamb

All in the April evening,
April airs were abroad;
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road:
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak, human cry.
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains,
Dewy pastures are sweet;
Rest for the little bodies,
Rest for the little feet.

But for the Lamb of God,
Up on the hilltop green,
Only a Cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God.

—Katharine Tynan.

What a Child Can Make for Easter

An Easter token which will give almost as much pleasure in the making as the receiving, if childish taste and fingers may have a little of mamma's help at their task, is a Bible anagram. The motto itself is to be chosen first, of course—"Easter Greeting," or "Rejoice at Easter," any of the conventional forms, or, better still, an Easter text—the Bible verse for each letter selected, and all copied out carefully in the neat, round hand that speaks so much affectionate painstaking. Red ink for the initials adds to the effect, and the whole can be mounted on cardboard, and bordered with scrolls or flowers painted, traced or pasted on, as suits the little giver's fancy. The work occupies a Sunday afternoon delightfully, and the selection of the verses can be made to show real appreciation and individuality. To limit the choice to one book—perhaps one of the gospels—simplifies the task and gives unity to the result.

A Margin of Time

The winner of the highest honors at one of our large women's colleges this year surprised her friends by the apparent ease with which she attained her standing. Enjoying all the college gayeties, active in its more earnest life, tutoring a number of her classmates, never ill or nervously exhausted, her friends said to her, laughingly, "You won't take any honors; you never cram at all." Yet her standing at the close of her course proved far higher than that of the average honor winner. After the first enthusiasm of congratulation some of her friends began to ask how she was able to accomplish so much and still keep her serenity, her health and that sense of personal leisure which is said to be a lost possession so far as American women are concerned. But some one recalls a remark made by this girl's sensible mother a few years ago: "I don't want my daughter to feel that

she must fill every moment of her time. She is ambitious, but I want her to learn the value of an unhurried mind." Is not this the secret of the success of her col-

lege course? "In quietness and confidence shall be your strength" is an old promise, and it is worth noting that quietness is mentioned first.

Estelle Reel, Government Superintendent of Indian Schools

A CHARACTER SKETCH BY EMILY SMITH DRAPER

"You visiting officials see Indian schools on dress parade and only for a short time and go away with little knowledge of their real workings," said a member of Congress, at a dinner party to Miss Estelle Reel, Government Superintendent of Indian schools.

"When I went to the school at —" was her response, "I arrived in the village in the afternoon of a cold November day, took the crosscut path shown me by the station master, presented myself to the superintendent and told him I had come to inspect his school. After supper I watched the children during their study hour and noticed that the heating

table and otherwise wasted the good and abundant food provided, and there was no semblance of table manners. I worked for several days before I could see any improvement or could get the children to follow me in repeating a simple grace. I devoted an entire afternoon to the task of patiently wearing out the stubbornness of one girl who was determined not to learn to set her table properly; after that she was docility itself. The children's playroom being directly under mine I had every opportunity to know of their shocking profanity. The blacksmith I could seldom find in his shop, he, too, being addicted to athletics. I learned that the reason why one schoolroom was overcrowded and another had only half a dozen pupils, and that there was little grading, was because the directions of superintendent or principal teacher were not regarded.

"To those who volunteered complaints and charges I replied that I would begin by listening to no one and finding out for myself. When I was ready to talk to the employees individually I spent an evening with each one separately; found the matron to be quick-tempered, but painstaking and motherly; made a friend of the cook and laundress; got the minister of the town, whom I found he admired, to give advice to the principal teacher, etc.

"I tried to strengthen the weak points, to develop a spirit of respect for superior officers and of unselfish co-operation for the general good, and when I left, after three weeks of the hardest work I ever did in my life, I knew that school and everybody in it."

This is a good, concrete illustration of Miss Reel's methods, spirit and equipment. She is a keen observer, reads character well, is energetic, practical, self-reliant, outspoken, kindly and plucky. She knows just what she wants and keeps at it until she gets it.

The apportionment of school moneys, oversight of expenditures, selection and assignment of employees, all rest with the Commissioner of Indian Affairs. Her time is mostly given to superintending the work in the field, getting a knowledge of the schools at first hand, straightening out tangles, rousing *esprit de corps*, improving methods and making of herself a circulating medium of information as to how best results have been secured in various departments in the different schools. For she always tries to build up, not to break down, and is ever ready to give to the good work of others generous appreciation. She has a woman's insight into domestic affairs—oftentimes the crux of the school situation—and she gives to the needs and training of the Indian girls the wise care and thought which other



and lighting plants were kept in good condition, that the steam joints did not leak, the lights were bright and no globes were broken.

"Next morning after a furious snow-storm had subsided I went over the grounds. Farm machinery was lying about without cover. At four o'clock I found that the cattle had been left out all day, and later, watching the milking of several cows, I ascertained that they had had no hay or straw during the day and could get no water from the frozen creek. The following day I inquired casually who was the industrial teacher and saw that he was the one whose conversation at meals had indicated an absorbing interest in football. Next day while he was gone to the neighboring town with the football team I saw his detail of boys allow the calves to lighten the labor of milking, while a little hay was thrown out, which, as there were few racks, was soon trampled in the snow. Little chopped feed was given and no hot mash or bran, although the bins were bursting with grain. I asked the cook incidentally how much milk was usually brought in to her and was not surprised at her reply that it was only a few quarts and sometimes none at all.

"Watching the boys line up for meals I saw that coats were minus buttons and many caps were missing. In the dining-room the children threw bread under the

visiting officials cannot give since they are all men.

In personal appearance Miss Reel is of medium height, of robust habit and has a sunny face with the rounded outlines of a child. Her cordial manner is touched with a certain "breeziness" of the frontier, which, with an occasional disregard of conventionalities, has sometimes worked to her disadvantage, especially as she is impulsive and impatient.

She is a good horsewoman and does not mind roughing it. Her journeyings, covering 63,000 miles by rail and 2,300 by team in her first three years of service (she is now in her fifth year), have not lacked the usual allowance of discomfort, exposure and danger. Nature, to be sure, sometimes exacts the penalty of illness and suffering after sleeping in a soaked bed under a leaky roof, or toiling over a perilous trail along a cañon precipice in Arizona, or fording streams with the water up to the buggy seat.

Once she jumped from the overturning vehicle into a swollen stream; was carried by the swift current under the swimming horses and over a barbed wire fence; kept herself afloat by a captured log held under one arm; was stayed by a bending sapling until cramp broke her hold; and finally, working shoreward by the aid of a branch stretched out to her by the Indian driver, who had jumped out on the bank side, she managed to gain land when she was just coming in sight of the racing Arkansas River, and after a struggle for life which had lasted nearly half an hour. But she always comes up smiling, with plenty of "nerve" for the next chance if it comes in the day's work.

Our superintendent of Indian schools is a woman of affairs and has had considerable to do with Wyoming politics. Beginning as a public school teacher in Cheyenne, she was four years superintendent of public instruction for Laramie County, and for the four years previous to her entrance into the Indian service she held the positions of State Superintendent of Public Instruction, register of the land office and *ex officio*, secretary of the State Board of Charities and Corrections. In the latter capacity she worked for the indeterminate sentence without success; but getting a new warden appointed, insisting that the prisoners and their surroundings be scrubbed into a fair state of cleanliness, giving them work to do and some books to read, and separating the boy transgressors from the hardened adults were among the desperately needed reforms which she helped to establish.

She has carried over into the Indian service her interest in teachers' institutes which was her speciality in Wyoming, and has succeeded in establishing what is called the Indian Department of the National Education Association. Thus, Indian school employees not only discuss among themselves their own problems in separate sessions, but, coming in contact with the leading educators of the country, they take back to their distant and often isolated school homes fresh ideas and rejuvenated enthusiasm and courage. Moreover Miss Reel arranges interesting exhibits of papers and articles from Indian schoolrooms and shops, which always awaken in other members of the National Education As-

sociation surprise at the excellence of the work, as well as respect for the capacity of the Indian and for the way in which the Government is developing it along civilized lines.

It is her first-hand knowledge of Indian school work which has led Miss Reel to prepare the justly praised and not unjustly criticized Course of Study for Indian Schools, published a year ago. In the second edition, now in course of preparation, the faults of lax editing (which she is as ready as anyone to admit), the crudities, repetitions and overlapping of subjects will doubtless be revised out, while the admirable scope, purpose and method will remain. Its one aim from cover to cover is to provide for the Indian youth in a Government boarding or day school the sort of training which will fit him for life just outside the school walls. The book puts to the fore the knowledge of farming and farm chores, dairying, household duties, use of ordinary tools, etc., which the white child gets at home, and dignifies them all, to teacher as well as pupil, by classifying, grading and correlating, so that the teacher may do scientifically what the parent does instinctively.

Acknowledging her debt to Pratt, Hampton and other such institutions, as well as to leading Indian schools, all of which she has carefully studied, Miss Reel sends out to the prairies, cañons and mesas the precepts and practices of famous and far away schools for the guidance and inspiration of those to whom comes the hand-to-hand struggle with Indian ignorance and degradation.

The Question of Dress

I have read with much interest your letter, A Uniform for Ministers' Wives. For many months I have been thinking of some dress to adopt which would be neat and inexpensive. I have noticed that whenever I do wear a new gown the ladies of our congregation tell me how nice I look and I suppose would like to say, "I am so glad Mrs. D— to see you in something new."

Do I understand there has been a uniform for ministers' wives created? If not I hope there will be one soon.

Women are becoming slaves to fashion, and the husbands are shortening their lives in order to gratify the desires of their fashionable wives.

HURONIA.

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The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Chapter XVIII.

FOR DIVIDENDS ONLY



JUNE 16 came at the middle of the week. Dunbar McLean, the new executive of the Annie Laurie Mine, arrived by the stage at six o'clock on the previous Saturday night, his countenance ruby, and several cases of drinkables accompanying his luggage. He attended the Sunday morning service, but, before it was over, went out under considerable excitement. Duncan McLeod spoke on "Patient Continuance in Well Doing"; and his plea for patience, for charity, for standing by the mine, for deference to authority, and so forth, was so precisely the opposite of Dunbar McLean's own temper, that it cut him to the quick.

The acts and the posting of the order, summarized at the close of the last chapter, occurred early Monday morning, to take effect when June 16 should arrive. The precipitate haste and brutal tone of the order were all too significant. Though the men of the mine had determined to stand together, and to try to make headway against whatever might be morally objectionable under the new régime, they now decided to leave the camp as fast as might be practicable. They were the more impelled to this by the arrival, Monday afternoon, of two disreputable-looking men, who had in charge three wagon-loads of liquor; and by the arrival, with them, of a squad of miners of the same ilk, who applied for jobs and were promised them, and of some women, ostensibly to get places as cooks and table waitresses, whose appearance and manners hardly comported with those occupations.

On the night of the fifteenth, therefore, under an order, John Hope's last, giving them all the evening, the men of the Annie Laurie Mine gathered for their last public service together. They did not meet in the hall,—too many persons of the Dunbar McLean stamp were already in the camp to make that desirable,—but in a readily accessible neighboring canon, lighted by torches and the moon, which was nearly full. The precaution had been taken to leave enough men in the camp to prevent looting; and, as if under a kind of awe, the rough characters contented themselves with quietly drinking and gambling.

Duncan McLeod gave out,—

"Oh, safe to the Rock that is higher than I," and,—

"I know not why God's wondrous grace," and,—

"My hope is built on nothing less."

An opportunity for prayer being given, between forty and fifty men poured out their souls in brief, moving supplication. Then George Wilkinson said these words, not from a paper:

"I speak advisedly. Not one of our men should stay at the Annie Laurie Mine, except Sullivan and Wilkinson. As you value our lives, apprise no one that we intend staying. They that be with us are more than they that are with them."

"As a dream when one awaketh;
So, O Lord, when thou awakest, thou shalt despise
their image."

Then John Hope said:

*Copyright, 1902, David N. Beach.

"I leave tomorrow morning. So does Mr. McLeod. I return to New York. Mr. McLeod, who is in very great need of rest, journeys westward; whither, he has not divulged to me. We would both gladly stay, and help you to bear the heavy cross laid upon you, and further, if we might, your re-engagement at other mines; but such is the personal bitterness of the new management toward us, that we feel that we shall do you a kindness by not embarrassing you with our presence."

"There was a time, under Nero, and there have been many times since, when Christians met, as we meet tonight, in wild places and under the stars. The spirit of greed and of arbitrary force which then compelled such meetings was not intrinsically different from that which has forced us to our present plight. Where, however, is Nero now? Where is his Rome? Where are Philip II. and Alva? Where are their Spain and their Europe? Gone. Looked back upon as nightmares of the world. Objects of universal reprobation."

"Similarly, this cannot last. The stars in their courses fight against it. The Man of Nazareth has drawn the sharp two-edged sword of his mouth for its overthrow; nay, for the redemption even of it. Let no man be embittered by that which has happened. Let no man lose faith. Let no man be greatly cast down."

"We are nearing a new century. Never did gold and arbitrary power seem more potent. Never were they, in reality, so weak. The child is already in his cradle who will see gold used rightly; capital used rightly; combinations of money and of men used rightly; and the man—whether capitalist or labor agitator; and both, let me say, are liable to do so—who shows himself capable of this that we now experience, and of similar things that are experienced widely over the world, looked upon and treated as a monster."

"Men of the Annie Laurie Mine, what you have already done, even should you do no more, will work mightily to usher in the new day. You have proved certain things. You have made a preliminary and conclusive assay. Principles of highest importance have been forever demonstrated by what you have accomplished, and by what you have yourselves become. I thank you, and I thank God, for all this. But you will do more, and Mr. McLeod and I will do more. We are not quitters, and God is not a quitter."

"God bless you, my brothers, all! As surely as God is on his throne, and as his promises cannot fail, this precious fellowship of ours will be knitted up again, either here, or beyond the stars!"

There was not a dry eye when John Hope thus closed. There was not a face that did not glow with confidence, courage and high purpose.

Then Duncan McLeod said:

"We would better not stay here long. We would better knit up our fellowship with the Man of Nazareth, for we shall sorely need it after this night."

"I am asking pledges. When you are where alcohol is, will you continue to let it alone?" Every right hand, except Patrick Sullivan's, went up.

"When you are where licentiousness is, will you continue to let it alone?"

Every right hand went up.

"Will you be the straight, efficient, valiant men that have given Mr. Hope and me the courage to force this issue with the stockholders of this mine?"

Every right hand went up again.

"Will you,—and please think carefully

before you indicate,—will you follow the Lord Jesus Christ, cost what it may?"

Every right hand went up, and "Amen!" "Amen!" "Amen!" were ejaculated on all sides.

"Then we will sing," continued Duncan,

"Blest be the tie that binds,"

and I will lead you in a word of prayer; but, first, I give you this watchword, which you will find in your Bibles at Daniel 3: 24, 25:

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then that was done which Duncan McLeod said, but the scene and that which occurred within it were too sacred for us to intrude upon.

Within the week that followed, it came about that not a man of the old force was left at the Annie Laurie Mine, except George Wilkinson and Patrick Sullivan. It was not possible, on such short notice, for all the men to secure satisfactory positions at once; but what Dunbar McLean was pleased to characterize as a "charity technical school," namely, Duncan McLeod's free classes in mining engineering, together with the other elevating influences of the camp, had been the means of placing so many of its good men in responsible positions in various mines of that general area, that, by their co-operation, within a month, every man had found reasonably satisfactory work, though, of course, not under such favorable conditions as had been enjoyed at the Annie Laurie Mine. Their homesickness, too, and sense of being somehow orphaned were very deep.

Patrick Sullivan had been, until the mutiny, a hard drinker, could carry a large amount of liquor without the slightest inconvenience, and had no scruple about its use by himself personally, except that he believed it better, on general principles, to abstain,—which he had now done for more than two years. In consultation with George Wilkinson he asked:

"Did not Mr. McLeod read us, on a Sunday once, o' two sons of prastes, whin the King David was driven out, that stayed wid that bastely son o' his that insurricited; an' did they not feign thimself friends to the baste, and sind the word to King David o' all his bastely doin's?"

"Yes," answered George Wilkinson.

"An' sure," continued Sullivan, "if sons o' prastes did the likes o' that, would a cardinal require absolution if he should do that same?"

"Seemingly not," George Wilkinson replied.

"Gi' me yer hand, thin," said Sullivan; "an' b' the Holy Mother I'll be the merriest lad in the camp. Sure, they'll not discharge Pat fer bein' a camp-meetin' man. But, Mr. Wilkinson, excolt fer the feignin', I'll do no sin, barrin' whiskey, an' sure, Mr. Wilkinson, I'll give straight reports, like thim prastes' sons did, an' may the Blessed Virgin cause that they be to good purpose!"

Thus it came to pass that Patrick Sullivan remained a miner in the camp, while George Wilkinson built himself a cabin on ground just off the company's land; and that the two kept their ever vigilant watch. Sullivan passed for a rough and rolistering man, fond of hard drinks, and his ruse was never suspected. "Kind of converts that hyprocrite,

McLeod, would be sure to make!" exclaimed Dunbar McLean; "and I'll wager three-quarters of them have gone the same way by this time."

Dunbar McLean was, however, greatly incensed by George Wilkinson's staying, and secretly instigated a succession of petty persecutions against him with the hope that he would depart in disgust. After this had been tried for some time, and most exasperatingly, without success, Mr. Wilkinson was, one forenoon, in broad daylight, set upon by three thugs, accompanied by a group of toughs, who obviously had come to see the sport.

"Hands up!" said Thug Number One.

It chanced that their intended victim was a man of almost preternaturally swift motions and an extraordinary shot. While seeming to be lifting his hands, he had his revolver out of his breast pocket, with it knocked up his assailant's weapon and shot him through the forehead.

The other thugs started to run; suddenly thought differently of it, apparently from fear of ridicule; and, in the person of Thug Number Two, made a ferocious rush on Mr. Wilkinson. For this he got a bullet that severed his jugular vein. The others of the assailing party, crying "Murder! murder! murder!" thereupon took to their heels, and, before noon, were far along the road back to civilization, where people move less swiftly and are not such sure shots.

Whatever may have been the instigating cause of the first assault, that cause seemed to divine that quiescence was its policy; and for several weeks George Wilkinson had peace. He was then apprised by Patrick Sullivan, with great stealth, at dead of night, of what might be expected; and, at one o'clock in the next night, as he lay snoring vigorously, he was not so soundly asleep as to be unaware of a shaft of light from a dark lantern thrown across his bed. The light was intended to render the aim of a third would-be murderer absolutely sure; but served, the rather, to lend accuracy to another extraordinary quick motion on the part of the snoring man, which resulted in his assailant's being shot through the heart. The report operated as a signal, and accomplices rushed into the room; but, as George Wilkinson continued to snore, and to seem profoundly sleeping, when these gentlemen beheld the gruesome sight that met them on the floor, they whispered, "His gun went off into his own side!" Straightway, then, what with the ghastly spectacle, and their superstitions, they ran precipitately away; and it was soon spread abroad, among members of their persuasion widely over that area, not only that George Wilkinson could move more swiftly than any other living man, and was a surer shot, and had more nerve, but that, even when he was asleep, the fates safely guarded him. This last was true, but in a sense profounder than the assassins intended.

About a week after this occurrence, the assistant general manager found a note under his door which read as follows:

"Annie Laurie Mine, August 7.

"To Mr. DUNBAR McLEAN,

"Head Assayer and Assistant General Manager,

"Annie Laurie Mine,

"MY DEAR SIR:

"I have been at this mine since it began. In our first months we had as rough a group of men here as could be found in the entire Rocky Mountain area. Many wicked things were done by them; but there is honor among thieves, and especially among mining men, who, while they might not hesitate to steal, or to do worse things, at heart, as I have observed them, and I know them pretty well, almost invariably ring true. Consequently there never was a time, even in the worst conditions, when human life was not safe here, provided people behaved themselves.

"Within a short time, on the contrary, without any provocation whatever, my life has been twice attempted, and it has been

necessary for me to kill three men in self-defense. Of the first attempt I took no outward notice. Of the second I have taken no notice until I have had a week to reflect upon it. With such judgment as I am able to use, after this continued and careful thought, I can in no way account for these occurrences, save by connecting them with the changed management of the mine.

"Except in these two instances of self-defense, I desire to add, I have never laid violent hands on a human being. Not only so, but I have never, since I was a boy, made a threat against any one. I very much regret, therefore, the necessity for what I am about to say; but, after mature deliberation, and as a protection to human life,—for I do not wish to send more men into eternity,—I beg leave to say to you that, the first time I see any sign of inoffensive human life being unsafe in this camp, whether in my own case, or in the case of any one else, you are a dead man.

"Sincerely yours,

"GEORGE WILKINSON."

Whether or not the suspicion that prompted this letter was well grounded, may be inferred from Dunbar McLean's answer. It was very obsequious. It made no reference whatever to the serious implication made by George Wilkinson. It flattered him. It affirmed the writer's regret to have discharged him. It excused that act on the ground of Mr. Bonaparte Sharp's antipathy to the principal men at the mine under the former management. It offered him an important situation. It mentioned, incidentally, toward the end, the shock it had been to the writer to know of the "unfortunate" occurrences referred to, and professed, verbosely and emphatically, a desire to co-operate with Mr. Wilkinson, and with all friends of good order, in preventing acts of violence in the future. "If they cannot be discontinued," the letter said, in conclusion, "I fear a mine which has had such an excellent name in times past, will be seriously discredited."

To this communication George Wilkinson made not the slightest reply. He would not, for a fortune, have undertaken work under Dunbar McLean. He bore himself toward that great man as nearly as possible as Mordecai bore himself toward Haman. Dunbar McLean felt himself almost as much humiliated by this as Haman was by the treatment to which he was subjected by Mordecai; but, being a coward, as Haman was not, he caused George Wilkinson to suffer no disadvantage therefrom.

Leaving, then, the Annie Laurie Mine under the eye of two such competent and deeply interested observers as George Wilkinson and Patrick Sullivan, and delaying any *résumé* of the pecuniary and other successes of a mine managed for dividends only, until they shall appear in their inevitable connection with this history,—it now becomes our duty to inquire to what extent this policy "smashed" the deposed president, and also to what extent the usurping new president and his pusillanimous accomplice furthered their own standing by inaugurating it.

John Hope went at once to New York. Before he arrived, though neither he nor his intimate friends had made any talk about the gross wrong that had been done him, the story had got abroad.

Peter Wainwright had been badgered about it incessantly, and had been sometimes severely criticized. "So you acted on the principle that one good turn deserves another, in selling out to your former prospective father-in-law, did you?" said one.

"That is the way Yale men stand by their college chums, is it?" he was sneeringly asked at the University Club by a Princeton man.

One of the heaviest men on the street met him in the elevator, got off at his landing, almost shoved him into a corner, and sternly inquired: "Is it true that you sold out John Hope?"

Peter undertook to evade.

"Don't try to work that on me," his inquisitor continued. "You in effect confess it. I refused to believe it until I should have seen you face to face. It is the scurviest trick I have heard of in New York, among presumably honorable men, this many a day."

"But Sharp threatened to ruin me," feebly responded Peter.

"And you were coward enough to do a dastardly deed," cried the speaker, fiercely, "because of his threats? Is he the only person of means in this city? Had you played the man, a dozen of us would have joined in with you, and made Sharp come off. Wainwright, I am ashamed of you. It is that kind of act that disgraces Wall Street, many of whose men, as you well know, are persons of unimpeachable honor, and as much interested, at heart, for social betterment, as John Hope is,"—and, with a scornful wave of his hand, he turned on his heel.

"I hear, Wainwright, that you have been heaping coals of fire on Father Sharp's head," said a Yale contemporary of his. "Did the old man threaten to send you to Fayal on his yacht?"

Finally, Bowers, the artist, whose indignation against Peter was something fearful, got him cartooned most effectively in a leading daily, and hit off Marie, by the edge of a skirt disappearing in the background of the picture.

John Hope was held in such high esteem in New York, and had, without any particular effort to make them either, such a multitude of friends, that Peter and Marie Wainwright actually fell, for a time, under a social cloud for this transaction; and the distinguished persons whom they were continually inviting to their home, almost invariably sent regrets, for several months, until the matter had partly died out of memory.

Mr. Bonaparte Sharp himself was compelled to wince repeatedly under the thrusts made at him. "I thought, Sharp," said one of his set, "that there was no young man on the street who stood so high in your estimation as John Hope. Don't you see the ridiculous place you have put yourself in, even among your friends, by going back on him so outrageously?"

A captain of finance of another feather—and, as the plain dealer with Peter Wainwright suggested, there are many such persons, in New York and elsewhere, as honorable, as high-minded, and as intent on the public good, in their respective ways, as John Hope was—called at Mr. Bonaparte Sharp's place, waited an hour to see him, was admitted to his private office, and there gave him such a dressing down as he had not received since he was a boy. He looked the great man straight in the eye, recited the circumstances, said that such an act was unparalleled in his recollection among the respectable business men of New York, and proceeded to say, that, if he ever heard of Mr. Bonaparte Sharp's doing a like thing again, he, and a number of his friends, would, most likely, be heard from on the street in a way not conducive to Mr. Bonaparte Sharp's peace of mind or pecuniary advantage.

John Hope, on the contrary, without lifting his hand for them, received several advantageous offers of important business positions; took time to consider them carefully; and, finally, selected one, made him by a very prominent and honorable concern, in a line in which he was deeply interested and felt himself strong, and which called for the use of his best powers; but which, aside from the exercise, day by day, of excellent judgment, gave him much leisure time. The salary going with it was a large one, and the desire was expressed by those who offered him the position that what he now undertook might prove the entering wedge toward a permanent and pivotal place in the concern.

Getting on well pecuniarily, thus, conscious that he was doing, and thoroughly doing, a

man's work, and yet in comparative leisure and freedom from burdensome care,—this resolute man straightway put himself upon a comprehensive and strenuous course of reading on industrial and economic subjects. Not only so, but he was fortunate enough to secure private instruction from a celebrated expert on these matters at Columbia University, so that he got the academic point of view, as well as that which his own experience afforded him from the practical side. To hear him, as this work went on, confirming many of the conclusions of his profound

and masterful teacher, and stoutly dissenting, out of the Annie Laurie record and along the line of his weaver father's thinking, from others of them, would have made your blood leap.

"When the tide turns," said John Hope to Hugh MacDonald, who, like Duncan McLeod and himself, was not a "quitter"—"When the tide turns, and I have another chance, I propose to be second to no man as a practical expert in these directions; and I am sure that, though we were on right lines at the Annie Laurie Mine, I can greatly improve on

what we so crudely undertook there, in any program which it may seem best to inaugurate. In fact, I hope so to augment wisdom and power by what I am now doing, that the cause I stand for may have occasion to thank Mr. Bonaparte Sharp, as for a real service, in this which he, with quite other intentions, has seen fit to do."

Chapter XIX., entitled *Joseph Makes Himself Strange*, and Chapter XX., entitled *A Righteous Woman's Repentance*, will appear next week.

New Jersey

Consulting State Editor: Rev. F. W. Hodgdon, Orange

Installation in Upper Montclair

This church has sought long and faithfully for a successor to Rev. Howard S. Bliss, who left one of the most attractive and promising parishes in the country to take his father's place as president of the Syrian Protestant College in Beirut, Syria. Its quest has been rewarded by finding the man



of its choice in Rev. R. G. Davey, who comes from the Chalmers Presbyterian Church of Toronto. Theologically, it would be difficult to find two men further apart than Mr. Bliss and the pastor just installed, but in the essentials of manhood, dignity in conviction rather than dogmatics, tolerance, sympathy and sincerity, both church and council feel that there is a real spiritual succession.

The action of the council is worthy of study. It augurs well for the new day. The *odium theologicum* is dead in New Jersey. It is very often claimed that the new thought, so-called, is as intolerant and bigoted as old school speculation ever was. It is not so in New Jersey. The examination of the candidate revealed a theology which most of the council heartily repudiates, some of them being unable to understand how such views permit a man to be a Christian. But even more heartily than it repudiated his theology the council indorsed the man and the minister.

The splendid testimonials to Mr. Davey's effective work in Toronto, the way the church has taken him into a heart so full of love for Mr. Bliss that it seemed impossible to make such room for another, and the impression which the earnest manliness of the candidate made on the council give great confidence that God has brought pastor and people together for a blessed ministry. At the installation, March 26, Dr. A. H. Bradford was moderator and Dr. C. E. Jefferson preached an illuminating sermon on *The Church—What It Is and Why*.

A New Church Home in Chatham

Away back in 1867 a devoted layman, Mr. George S. Page, founded a mission Sunday school here to meet evident need. Later, to give a successful work permanence and stability, Mr. Page had a church formed on the Congregational polity, in which communion he had learned his ideals of service. In 1881 a chapel was built, in which for many years a faithful though hard and unassuming work was done, revealing a spirit bound to clothe itself with a temple of beauty to make its service effective.

As the religious needs of the community changed through the removal of important manufacturing industries and the gradual coming of a suburban popu-

lation, the little church, bent on ministry, responded and adapted itself to new conditions.

Under the loyal leadership of Rev. C. E. Hesselgrave, who served the church before his ordination and since has steadfastly set his face to see his duty only there, the church has just completed an edifice of which any suburban community might be proud. It is of granite with limestone trimmings and is splendidly adapted not only for services of worship but for educational work and social delights. It is beautifully situated on a hillside. Its light could never be hid when it worshiped in the little chapel under the hill, but now we are confident of a rapidly growing ministry to those who shall in larger numbers make their homes among the beautiful Chatham hills. The church was dedicated Feb. 22, with sermons by Rev. Drs. E. P. Ingersoll and A. H. Bradford.

Two Resignations

In that of Rev. Louis F. Berry from the assistant pastorate of the Montclair church to take for six months the work at Wallingford, Ct., of Rev. J. Owen Jones, whose health has failed, Montclair and the state are sensible of a great loss. Mr. Berry's unfailing good cheer and ready wit, his willingness to work and to work wisely, make him a valuable man in any church and community.

An assistant pastorate is not generally considered the best vantage ground possible for a minister to make himself felt—unless, perhaps, Dr. Bradford be the pastor—but in a noteworthy way Mr. Berry's influence has been felt in the social and civic life of Montclair. He has also been faithful and effective in conferences and state work.

As president of the New York Ministers' Meeting, by his sagacity and fidelity he has changed the whole atmosphere of the institution, and in co-operation with a congenial executive board has provided as good a program as could be wished. We congratulate the people of Wallingford for a ministry of cheer and courage from one of abounding spiritual and physical vigor during the days while

they anxiously pray that health may be restored to their own beloved pastor.

By the resignation of Rev. Ellsworth Bonfils Paterson and the state lose an earnest and consecrated worker. His fortitude and never failing hope in a somewhat difficult field have won the admiration of all his friends. May his cheery face, honesty of thought and statement and deep consecration long be an inspiration in some new field of service.

A Free and Growing Church

First Church, East Orange, Rev. Ambrose W. Vernon, pastor, got to work on its "own salvation," Feb. 22, and worked its way "out" with such enthusiasm that \$10,000 raised that day has grown to \$10,500. This debt has been hanging over the church ever since its erection in 1890.

This is only an incident, however, one more evidence of the quiet but powerful, vital development taking place under Mr. Vernon's leadership.

Another evidence is found in the growth of the missionary spirit. This church invited Mr. Wishard, two or three years ago, to present his scheme of having every church able to do so undertake the support of a missionary. Under this kind of personal interest the offerings to foreign missions are ten times what they were, that of last year being \$1,053, the largest in the state. Here is a suggestion for churches staggering under debts—get a missionary; and self-respect will find a way to pay legitimate bills.

Another indication of the spirit which could pay a \$10,000 debt is to be found in the prayer meeting with its attendance varying from 100 to 200. If you wish to know how this is secured, get Mr. Vernon to lead the meeting.

The work which reveals most convincingly the personal grip of the pastor is the so-called Literary Society. Mr. Vernon believes that for the pastor to approach the Bible in one way and the people in another is confusing to the intellect and destructive of spiritual life. Like most educated ministers

Continued on page 502.



CHURCH IN CHATHAM

The Campaign of Testimony*

III. The Witness in His Relation to the World

BY PROF. EDWARD I. BOSWORTH

1. *A supporter of law and order* [Rom. 13: 1-7]. The early Christian teachers seem to have found it necessary to warn their converts against the danger of depreciating the value of existing civil authority. Both Peter [1 Pet. 2: 13-17] and Paul are found advocating positive views on this subject. The Jewish element in the church had brought into the church with it the traditional Jewish dislike of foreign civil control, and this traditional prejudice was in danger of being intensified by their expectation of the speedy coming of the Messiah to establish the long hoped for "kingdom of God." The Gentile element in the church, too, had been powerfully moved by the apostolic presentation of the nearness of the Messianic kingdom, and were in danger of thinking too lightly of existing governments. The sanity with which Paul, the Christian mystic and believer in the speedy coming of the Lord, dealt with all practical problems is well illustrated by his teaching upon this point. He was always a strenuous advocate of law and order, even in the spontaneous and deeply emotional meetings of the believers [1 Cor. 14: 39, 40]. He had at this time in his life been so often protected from Jewish spite by the strong hand of Roman law [e. g., Acts 18: 12-16] that he had special reason for appreciating the value of good government.

The spirit which he inculcates here in Romans involves the willing payment of taxes for the support of government. The loyal Christian citizen pays his taxes gladly from the same motive that leads him to pay his church subscription, namely, that he is thus contributing to the support of a divinely established institution [v. 1]. The loyal Christian citizen is to "honor" those who hold office [v. 7], and to see to it that men are put into office whom he can honor!

2. *A neighborly man* [vs. 8-10]. The Christian is a man who meets not only his obligations to the civil authorities but his obligations to all men. He leaves no debt unpaid [v. 8]. His creditors do not sniff at his Christianity. The spirit of righteousness and justice characterizes him. There is one fundamental obligation that he must keep discharging all his life long, and that is the obligation to love his neighbor. He is to be a neighborly man. Paul here, in perpetuation of the teaching of Jesus, makes religion to be primarily a neighborhood matter. Some dislike to think of genuine Christianity as consisting in getting on well with their neighbors. But this conception of the Christian life stands out boldly here: "Thou shalt love thy neighbor as thyself." This is to us a commandment of wide extent for the ends of the earth have now moved into our neighborhood. In our day the world has become one great neighborhood. It is also a commandment comprehensive in its content. There is no specific requirement of the Old Testament law regarding human relationships that would not be essentially met if this principle were adopted. Paul seemed to his Pharisaic contemporaries to be dangerously lax in his theology because he sometimes seemed to discard the sacred law of Moses. He felt certain, however, that if a man could be brought under the personal influence of Jesus Christ he would surely become a neighborly man and would so more than realize the ideal presented in the law, though in so doing he discarded some specific requirements of the law. This principle went further than the law. The law simply required him to keep his hands off from his neighbor: "Thou shalt not kill, thou shalt not steal." This principle requires him to lend a helping hand.

3. *Alert for the new civilization* [vs. 11-14]. One motive for the faithful discharge of civil obligations and for living the neighborly life is the recognized nearness of the new civilization. The "salvation," or happy life in the coming kingdom, was nearer than it had been a few years before when they had begun the Christian life [v. 11]. The new day was almost dawning [v. 12]. The Lord would soon come to introduce the new order and they must be ready. They were to experience the purifying influence of a great hope. It was to make them alert. They were to be keenly watching for the first signs of on-coming day, for the earliest indications of the dawning of the new civilization of brotherly, neighborly men. Men whose eyes are eagerly searching the horizon for the first glad signs of the new order will surely pay their debts; they will not dull their senses by the use of narcotics; nor deaden them by licentiousness; nor weaken them by quarreling with those who do not agree with them [v. 13]. But they will cultivate a deepening friendship with their Lord. Since his fundamental characteristic is unselfishness, the condition of deepening friendship with him is that they too shall be developing the unselfish habit. They must no longer make any provision for the maintenance of the selfish habit [v. 14]. Then they will be fit to pass on into the civilization of unselfish, brotherly men. The recognition of the great law of continuity of life is changing our conception of the future life and making it perfectly evident that the future life, in the nature of the case, will be only for those who can live it. The supreme duty of the present, therefore, is to get a start in living it. He who, under the influence of Jesus Christ, is beginning really to love his neighbors, including the heavenly Father, who is his nearest neighbor, is making the requisite preparation for the life to come.

It is just beginning to occur to labor leaders that anti-trust legislation may prove more dangerous to their control over organized labor than to the development of organized capital.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Miss E. G. King, Providence, R. I.	\$4.00
Theo. Bird, Bethlehem, Ct.	4.00
A Friend in Harvard Church, Brookline	2.00
Mrs. J. F. Kimball, Andover	2.00

* Comments on the International Sunday School Lesson for April 19. Text, Rom. 13: 7-14.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 12-18. Christ's Teaching about the Resurrection. John 11: 21-27, 40-44. (Easter meeting).

Compared with the total amount of his teaching on different subjects Jesus said little about the resurrection. Whenever the subject comes up in the gospel records it is usually in connection with some incident, as in this great chapter, or with some one's query about the matter. Apparently it was not one of the essential themes of Jesus' message like the fatherhood of God or the brotherhood of man. He did not think it his chief business to illuminate the minds of curious persons in the first of the twentieth century. The life that now is, its tremendous significance, its golden possibilities, its bugle call to valiant service—this was the subject that engrossed Jesus' attention, not the life that is to be in some far Elysian vale where struggle and pain are unknown.

And yet the close student of Jesus' words can hardly resist the conviction that the belief in immortality underlay and in a measure permeated all that he said and thought. There was a suggestion of indignation in his tone when he answered the quibbling question touching the family relationships of the future by asserting the one belief that needs emphasis, namely, that God is not the God of the dead but of the living. What does all his fatherly oversight over the human race mean, his training and discipline of men into his own likeness, if at the end of thirty, fifty or one hundred years each human life is to be snuffed out as a candle?

One point, however, stands out distinctly in Jesus' teaching. The after life will mean closer association with himself, a fuller realization of fellowship begun here, but often interrupted by the intrusions of worldly interests, sometimes clouded by our own doubts and fears. "That where I am there ye may be also." Could any assurance have been more comforting to the disciples? Love claims its own. As Tennyson sings:

And not for this on death I wreak
The wrath that garners in my heart;
He put our lives so far apart
We cannot hear each other speak.

Somehow we must get our own back again if we have to compass sea and land and go through fire and floods. Jesus gives full credit to this native and unconquerable instinct of the human heart. If love to Christ be the crowning passion of a man's nature then he will see to it that that love will find its own again after the sleep of death.

But there is a still deeper truth even than this involved in those words, "I am the resurrection and the life." I cannot fathom them or begin to interpret them, but they must mean one thing certainly; that the kind of life which Jesus led stands as the type of life which will insure immortality. It is the only kind of life that according to the laws which govern the survival of the fittest ought to persist. It is the only kind of life which going on century after century, aeon after aeon, can yield any reward to those who live it. Such tragedies as we have been reading about lately emphasize the absolute impossibility of holding any theory of immortality which provides for the presence in heaven of any persons besides those who have the heavenly mind. Read in connection with this subject Dr. Washington Gladden's little booklet, *The Practice of Immortality*. Recall Jesus' words about being counted worthy to obtain the resurrection from the dead. Let this be our ruling impulse, and let us not fritter away time speculating whether there is any hereafter or in what pursuits we shall be engaged when we leave this earth.

The Literature of the Day

Lady Rose's Daughter

Mrs. Humphry Ward's new novel,* founded upon the memoirs of Mlle. Julie de Lespinasse, has already awakened a war of opinions, both as to its value as a story and as to the propriety of an unacknowledged transcript which follows so closely the experiences of a real woman. We may dismiss the question of borrowing with the opinion that it would have been at once more gracious and more consonant with the usages of our time to have made acknowledgment, while the fact that the memoirs were followed so closely—even to the adoption of the first name of the heroine, puts all thought of an attempted concealment out of the question.

The first question is more difficult. The most exacting reader cannot, indeed, complain that Mrs. Ward does not give full measure. The stage is full, but not crowded, the action is intense, we miss the didactic or polemic purpose of the author's earlier books without regret: but the story shows as clearly as ever Mrs. Ward's love of complex characters and difficult situations. Nor has she deprived herself of the mystical note in life. Her hero is a mystic who wins his fight for his own soul and another's by dint of spiritual power. Twice the heroine sees or foresees distant events in a kind of second sight. Five times, at least, emphasis is laid upon the power of ancestral religion, working out in moods of the lives of modern unbelievers.

In the central situation of the book the heroine is allowed to come so near absolute moral shipwreck that we at first welcome her rescue and retrieval without too close inquiry as to its reality or its possibility. We feel from the first moment of her yielding that the author likes her heroine too well to allow it to become a fall in fact. And yet her will is fully and perseveringly committed and the accident—Mrs. Ward hints at Providence—which stands between Julie Le Breton and total loss of self-respect brings no real moral shock and no ascertainable repentance. As the passion of the lovers carries them outside the laws of social morality, so the marriage which is used as a solution of the difficulty is not a marriage.

To this difficult position of Julie Le Breton's surrender to passion for the sake of a selfishly-calculating lover who owes her already his great success in life, Mrs. Ward leads up with elaborate care. Julie's birth and the sufferings of her mother, her inherited contempt for the regulations of social morality, her training in French ideas of arranged marriages, which helps to justify her lover's selfishness; her love, which grows by service rendered and culminates in days of parting when her lover's admiration changes suddenly to passion at the very moment of her suffering under cruel conventions of society—all these prepare the way, how successfully the reader must judge. For our own part we find it increasingly difficult, as we go on, not to remember that her lover was a cad and a coward, who meant to use her friendship for his utterly

selfish aims and that she knew it all the time; or to ignore the fact that his sudden love refused the simple way that would have justified her though at the cost of his ambition and of another woman's disappointment. The marriage into which she enters never becomes quite intelligible on her own part—much less the husband's, though its working out into a real affection in the prospect of a wholly new and congenial life of power and service is natural enough.

Julie Le Breton has many of the patrician virtues with some of the servile vices. She does not on the whole, improve on acquaintance—which means a second reading; and we incline at last to sympathize with Lady Henry and Sir Wilfred Bury, who are insensible to her charms. The little circle of friends by whose fidelity she is upheld is drawn with care and variety. They are strongly individualized types, if not so complex as the heroine and hero. The latter, half mystic, half practical man of business, seems a little shadowy at times. The older men and women are more convincing. It is a powerful, though in many ways a painful and disagreeable story. And skillful as it is, the machinery is far too evident and falls at critical times in its purpose of illusion and consequent delight.

ART

Millet, by Romain Rolland. pp. 200. E. P. Dutton & Co. 75 cents net.

Millet was the Puritan of French art. Brought up in Normandy, of peasant stock, and educated in a simple and severe home piety he found his mission in the poetic interpretation of the peasant life to which his soul belonged. He repudiated the socialism which has been read into his work. A sentence or two will show his attitude: "If one would produce true and natural art one must avoid the theater." "I repudiate with all my might the democratic side, as understood in club language. I am a peasant of peasants." This is an admirably sympathetic and clear sketch of the life and work of a great post-artist, fully illustrated and in the handsome and convenient form of the Popular Library of Art.

Watteau and His School, by Edgecombe Staley. pp. 160. Macmillan Co. \$1.75.

Watteau, himself a moody and fitful genius, is the painter of gay scenes of court life in parks and forests, the limner of comedians and clowns, who put on canvas the burst of revelry in the days of reaction which followed on the sour devotion of the old age of Louis XIV. He was not only the fashionable painter of his day, but also the founder of a school which followed his methods and came near to his successes. Mr. Staley has given us a full and interesting account of his life and a careful estimate of his art and that of his followers. The illustrations are of unusually high quality and the book takes a good place in the series, Great Masters in Painting and Sculpture.

Barbizon Days, by Charles Sprague Smith. pp. 232. A. Wessels Co., New York.

The four artists sketched with appreciative sympathy in this handsome book are Millet, Corot, Rousseau and Barye. Mr. Smith knew them all in a summer spent at Barbizon. The book is not made up of art criticism, though it treats of methods and opinions; it attempts rather to convey a picture of the men in their life history and surroundings as a help to popular understanding and appreciation of their work. The illustrations are well chosen for the purpose and give a good idea of the remarkably contrasted ideals and methods of this famous group of artist friends.

EDUCATION

Advanced Algebra for Colleges and Schools, by Wm. J. Milne, Ph. D., LL. D. pp. 608. Am. Book Co. \$1.50.

The knowledge of algebra required for admission to our best scientific and technical schools is constantly increasing. To prepare students for these tests Dr. Milne has modified his Academic Algebra and added a sufficient amount of entirely new matter to furnish in this volume a complete course in elementary and advanced algebra, and to afford a basis for special work in this direction. The press work is unusually clear.

The Elements of General Method, by Chas. A. McMurtry, Ph. D. pp. 331. Macmillan Co. 80 cents.

The most successful attempt yet made to guide the common school course by the ideas of the empirical psychologist. The argument consists in a representation of the mutual relations and courtesies between studies, the educative results of apperception, the inevitable blending of the inductive and deductive mental processes, the rich materials of American history as suitable mental food for children and underlying all important problems of education as the practical key, the well-grounded Herbartian theory of "Interest."

Electrical Problems for Engineering Students, by Wm. L. Hooper, Ph. D., and Roy T. Wells, M. S. pp. 170. Ginn & Co. \$1.25.

A demand has arisen for a text-book in electrical instruction, and this little book is an attempt to meet such a need. Most of these problems have been presented to students of Tufts College.

Le Gendre de M. Poirier, by Emile Augier and Jules Sandeau, edited by Edwin C. Roedder, Ph. D. pp. 144. Am. Book Co. 40 cents.

Armo 1870, by Detlev von Liliencron, edited by Dr. Wilhelm Bernhardt. pp. 138. D. C. Heath & Co.

Cornell's Ginn, edited by John E. Matzke, Ph. D. pp. 128. D. C. Heath & Co.

Le Tour de la France, by G. Bruno, edited by L. C. Syma. pp. 241. Am. Book Co. 80 cents. Three hundred editions testify to the popularity of this book in the France which it describes in a story about two boys who escape from Lorraine after the German occupation and travel in search of their father's brother. It is admirably adapted for a French reader, not only by its simple style, but by the variety of its vocabulary and its lively pictures of French manners and ideals.

JUVENILE

The New Boy at Dale, by Chas. E. Rich. pp. 293. Harper & Bros. \$1.25 net.

A spirited and entertaining story for boys, which will hold attention by its appeal to the love of sport and by a well-woven chain of adventure. The incidents are not impossible, though some of them are improbable enough, but a good proportion is kept and the melodramatic is skillfully avoided. The hero is a manly fellow, and the atmosphere, if rather strenuous and warlike, is helpfully braiding and pure. But we wish that the schoolboy villain had been a little more credible.

Marion's Experiences: School Days in Germany, by Lucy A. Hill. pp. 256. Educational Pub. Co., Boston. 75 cents.

This account of boarding school life in Germany will interest girls in spite of the stilted conversation in which it abounds. Incidentally a good deal of information is given about German customs and history.

Kindergarten Stories for the Home and Sunday School, by Laura Ella Cragin. pp. 316. New Era Publishing Co., Chicago. \$1.25 net.

The preface contains helpful suggestions to teachers, and is followed by a kindergarten program and notes giving detailed instruction by which the class hour may be made fruitful. The body of the volume contains some sixty stories about the life of Christ, interspersed with illustrative tales from history and fiction, all told in a simple and engaging manner. The book is abundantly and handsomely illustrated. Mothers with little ones will find it of value.

The Red Mirick, by Anna M. Barnes. pp. 127; Shan Folk Lore Stories, by W. C. Griggs, M. D. pp. 108. Am. Baptist Pub. Society. 75 cents net.

* Lady Rose's Daughter, by Mrs. Humphry Ward. pp. 490. Harper & Bros. \$1.50.

In story form considerable information is imparted about the customs and superstitions of Asiatic peoples. Korea is the scene of the Red Miriok. The latter half of the book is devoted to an interesting collection of typical Burmese folk tales.

MISCELLANEOUS

Phillips Brooks, by William Lawrence, D. D. pp. 51. Houghton, Mifflin & Co. 50 cents. Substantially the address given at Trinity Church, Boston, on the tenth anniversary of the great preacher's death. Bishop Lawrence writes from the standpoint of a Churchman disposed to consider Dr. Brooks as an ideal, if not a representative member of his communion. His analysis of Dr. Brooks's theological position is particularly strong and suggestive.

Happiness, by Carl Hilty. pp. 154. Macmillan Co. \$1.25 net.

A few courageous, unconventional and reverent essays translated from the German by Prof. F. G. Peabody. The writer believes that the ruling class of the future must be the working class. This democratic note continues through the book. It is an appeal for a strenuous life, a warning against waste of time in useless reading and social functions, and a plea for the acceptance of a moral order. It all might be a sermon from the text, "As thy days, so shalt thy strength be."

Manhood-making, by Rev. Alexander Lewis, Ph. D. pp. 215. Pilgrim Press. \$1.00 net. The peculiarity of this book will be appreciated by young men. It is not a collection of "talks," but a weaving together of direct answers received in personal letters by the author from forty men of national reputation.

The advice on manners and morals becomes impressive when reinforced by such consensus of opinion and novelty of illustration. The chapters on Books, Gambling and Investment of Money are so well written that they must be influential.

The Origin of the Knowledge of Right and Wrong, by Franz Brentano. pp. 125. E. P. Dutton & Co. \$1.50 net.

A translation of an essay read before the Vienna Law Society in 1889. It is a fragment of a work on psychology which aims to demonstrate the subjective view of ethics. In the author's opinion the natural sanction for law and morality is not in the command of a higher power, not in the habitual feeling of compulsion, not in fear or hope as motives, but in a certain inherent valuation, all ethical judgment being similar to the working of the laws of logic. The lecture strongly urges upon law students an adequate philosophical culture.

A Midsummer-Night's Dream, by William Shakespeare, edited by Laura E. Lockwood, Ph. D. pp. 100. Riverside Literature Series. Houghton, Mifflin & Co. 15 cents.

Epoch Making Papers in United States History, edited by Marshall Stewart Brown. pp. 207; Macaulay's Essay on Lord Clive, with introduction and notes by J. W. Pearce, Ph. D. pp. 186; Treasure Island, by Robert Louis Stevenson, edited by H. A. Vance, Ph. D. pp. 229. Macmillan Co. Each 25 cents.

We welcome with enthusiasm each new addition to this series of "Pocket Classics." In every volume we have seen thus far we have marveled at the good print, good binding, careful editing and valuable introductory matter all offered for an extremely low price. We advise our readers to keep watch for additions to the series.

Book Chat

Ben Hur is in its one hundred and eleventh edition.

Current History has been absorbed by Current Literature, published in New York.

A collection of the verse composed by the late Mr. Joseph Cook is about to be published by the Knickerbocker Press.

Josephine Daskam (please drop the Dodge by the request of Miss D.) is engaged to a widower, a graduate of Yale. There will be another name dropped before long.

A pamphlet in memory of Miss Abbie B. Child, late editor of Life and Light and home secretary of the Woman's Board of Missions, is in press and will appear at an early date. It is edited by Mrs. Joseph Cook and Miss Stanwood.

Mrs. Hugh Price Hughes has decided to distribute her famous husband's library among the Wesleyan local preachers by giving to the most necessitous; and up to date there have been more than one thousand applications for the coveted volumes. Here is a hint for other ministers' widows.

The Boston Transcript has added to its already richly crowded columns and unusual variety of departments a department of bibliography, where all news pertaining to book collecting, old manuscripts, autograph letters, book plates and kindred subjects will be given from week to week in the Wednesday issue.

The Book Lovers' Library and the Tabard Inn are now both established in London and in the English provincial centers, and the Tribune's London correspondent reports that they have started off with a rush and in competition with Smith's and Mudie's. Better and quicker service, cleaner books and a more exclusive circle of clients are guaranteed.

Rev. John Kelman of Edinburgh, Scotland, who visited this country last year and made an excellent impression at Northfield and in Boston, is bringing out this spring through Oiphant, Anderson and Ferrier a careful study of the religious faith of Robert Louis Stevenson—a book which has grown out of one of his Bible class talks to university men.

No more delightful books alas! from the author of A Journey to Nature. Now that he is dead we learn that J. P. M. or J. P. Mowbray was a fictitious name, as fictitious as his other earlier pseudonym, "Nym Crinkle," taken by the late Andrew C. Wheeler, formerly a well-known journalist in New York city, gifted as a critic of fiction and literature.

Harpers & Bros. continue the policy of absorbing new periodicals and authors. The Metropolitan magazine recently passed into their hands, and now the firm of R. H. Russell & Co. has been absorbed, Mr. Russell becoming associated with the Harper House, and the work of Charles Dana Gibson, George Ade, F. P. Dunne and other authors and artists going over to the ambitious old firm, which under the direction of Mr. George Harvey is showing so much life and vitality.

The death in Florence, Italy, aged seventy-eight years, of Charles Godfrey Leland, journalist, philologist, poet and author of many serious literary works, removes a unique figure from the ranks of American literary men. Never popular, save for a time through his Hans Breitman ballads, he was master of an enormous amount of varied information, a delver into out-of-the-way folk lore and linguistic beginnings, and an independent thinker on the deeper problems of life. His autobiography is one of the most realistic pictures we know of the intellectual life of the Middle States during the time when he was a youth and young man.

Japan has just conferred the Second Class Order of the Rising Sun on Professors Westlake and Holland, eminent English writers on international law, as a way of showing her indebtedness to them for service rendered at critical times in Japanese history, when, by their interpretation of international law and by their stout advocacy of Japan's rights and of her genuine measure of civilization, they have saved Great Britain from taking positions hostile to Japan. It is a fine incident, showing that the man of culture, the academic authority, does play a part in the making of history, and that sooner or later he gets his reward.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BANKIN

April 5, Sunday. The Proof by Service. Matt. 11: 2-6.

Because John's time was short he tried to hurry Jesus. The answer was by works of service, not display. Note the climax. The poor have the good tidings preached to them. That was the new and greatest thing, greater than raising the dead. Service to man is still the most effective testimony in Christ's honor. We cannot raise the dead, we can carry good tidings to the poor.

April 6. Praise of the Forerunner. Matt. 11: 7-19.

Christ's message implied a rebuke, he would not leave that impression on the minds of the people. "He that is but little in the kingdom of heaven is greater"—this is a difficult saying, for the greatness of all the prophets is summed up in John. Use it to emphasize the epoch-making quality of Christ's work. It is in the long view that wisdom is justified. "Fools and children judge of unfinished work."

April 7. Lost Opportunities.—Matt. 11: 20-24.

All that we know of Chorazin is that Jesus taught and healed men there and that its people definitely rejected him. What a terrible single entry on the book of life. Remember the principle of judgment (Luke 12: 48). We are judged in proportion to our opportunities. Here is a hint of many unrecorded works and words of Jesus.

April 8. Help for the Heavy Laden.—Matt. 11: 25-30.

Christ alone reveals the Father. But it does not follow that he works only in ways which we can see. "The Son willeth"—we have the measure of his wish, at least, in this broad invitation. Every weary and care-burdened soul has a special claim. His rest is not idleness—the figure is the yoke, which is an instrument of ease and efficiency in work.

April 9. Refusing Signs.—Matt. 12: 38-45.

Men are always struggling to get out of that realm of faith in which God has deliberately placed his children, where the will must work and self-committal is the law of progress. There is no educative force in an intellectually convincing miracle. Remember what Abraham in Christ's parable says about one raised from the dead. If angels had helped Christ to David's throne he would have had no motive force for the moral uplifting of the world. Men will be absolutely convinced at the judgment, but we have no hint that their characters will change.

April 10. Running Away from God.—Jonah 1: 1-10.

Jonah sailed for the ends of the earth to escape from God: he might have shortened his voyage with Ps. 139: 9-10. The paradox of Christian experience is that the only escape from God is in God. Contrast Jonah's reluctance with Christ's alacrity in giving up his life for men [Isa. 53: 5-7; John 10: 17, 18].

April 11. The Sign of Jonah.—Jonah 1: 11-17; 2: 1-10.

Jesus takes Jonah as a type of his death and burial and resurrection. There is nothing incredible in the details of the story, unless we deny that God ever employs uncommon means for special purposes. Great fish swallow men at every opportunity and men not infrequently spend more than seventy-two hours without breath or motion. But whether the book is history or poetry the essential thing is that every listener knew the story and would recognize the sign of God's buried servant who was brought to life again. Connect chap. 2: 2 with Ps. 16: 10 and remember the use of the latter made by both Peter and Paul (Acts 2: 27; 13: 35-37).

Record of the Week

Calls

ACKERMAN, ARTHUR W., to Center Ch., Torrington, Ct., where he is supplying, for one year.
 ANDERSON, FRANK H., Plainview, Minn., to Durand, Wis. Accepts.
 ARTHUR, CHAS. W., Volney, N. Y., to Pilgrim Ch., Syracuse. Accepts.
 BAGNALL, FRED'K., Sault Ste. Marie, Mich., gen. missionary of the C. S. S. and H. M. Societies, to Hart. Accepts.
 BECHTEL, PHILIP, Wagner, S. D., to Loveland, Col. Accepts.
 BRAITHWAITE, EDWARD E., formerly of Yarmouth, N. S., to Day St. Ch., W. Somerville, Mass.
 CARRUTHERS, JOHN B., Berlin Mills, N. H., to S. Deerfield, Mass. Accepts.
 DAVIES, ARTHUR, Lambert, Minn., to Hasty. Accepts.
 DAVIS, SAM'L I., to Nanticoke, Pa., under the H. M. Soc. Accepts.
 DORMAHER, CHRISTIAN, Mound City, S. D., to Sugar City, Col. Accepts.
 ECKEL, FRANK E., Ward, Col., to work under H. M. Soc. at Rye. Accepts.
 EWART, HUGH W., to Oriska, Fingal and Buchanan, N. D. Accepts.
 FLOODY, ROBT' J., recently assistant pastor at Shawmut Ch., Boston, Mass., accepts call to Immanuel Ch., Worcester, and is at work.
 FUTCH, JAS. M., Taylor Ch., Pine Grove, Fla., to serve also at Ralford. Accepts.
 GILMORE, E. I., to Edmore and Lawton, N. D. Accepts.
 GRAHAM, JAS. M., Talley, Ala., to Tip. Accepts.
 HARRIS, RANSOM C., S. Hill, Ala., to Tenbroeck. Accepts.
 HATCH, DAVID P., formerly of South Ch., Lawrence, Mass., to Franklin, N. H.
 HEATHCOTE, ARTHUR S., to become permanent pastor at Belgrade, Minn. Accepts, conditioned on financial circumstances.
 HELSER, MRS. MARY A., to work under the H. M. Soc. at Sargent, Neb. Accepts.
 HINMAN, A. H., to Pilgrim Ch., Creston, Io. Accepts.
 HODGDON, FRANK W., Orange, N. J., to Plymouth Ch., Des Moines, Io. Accepts, to begin May 1.
 HOLCOMBE, GILBERT T., Brule, Wis., to Steamboat Rock, Io. Accepts.
 IDE, HERBERT C., appointed acting pastor for one year, beginning March 22, at South Ch., New Britain, Ct.
 IORNS, BENJ., Turtle River, Minn., to serve also Solway and S. Bemidji. Accepts.
 JAMES, HENRY, Newton Falls, O., accepts call to Reed City, Mich.
 JONES, JAY J., student at Cedar Falls, Io., to Parkersburg. Accepts.
 JUELL, H. C., to Climax, Minn., under the H. M. Soc. Accepts.
 KEELER, A. B., Oberlin Coll., to Cass, Io. Accepts.
 KERN, ANDREW, Lansing Ridge, Io., to Traynor. Accepts.
 KING, CHRISTOPHER C., Antioch, Ga., to work under the H. M. Soc. at Atlanta. Accepts.
 LARKE, EDMUND, to remain another year at Berthold, N. D. Accepts.
 LINQUIST, NILS J., to Cannon Falls, Minn., under the H. M. Soc. Accepts.
 MARCY, FRANK L., Athol, Kan., to give half his time to Kensington. Accepts.
 MARTIN, J. J., to Binger, Okl. Accepts.
 MATTHEWS, JOHN H., Lake View Ch., Worcester, Mass., to become assistant pastor at First Ch., same city.
 MCKNIGHT, JOHN A., to remain a third year at First Ch., Draut, Mass., with an increase of \$200 in salary.
 MILLS, CHAS. L., to work for H. M. Soc. in Indianapolis, Ind. Accepts.
 MOORE, NEWTON, Rochester and Brighton, O., to Presb. Ch., Pittsburg, Pa. Declines.
 NEVILL, ALFRED W., to work under H. M. Soc. at Wallace, Neb.
 NICHOLS, JOHN T., Fremont, Wn., supt. Seattle Church Extension Society, to give most of his time to Queen Anne Hill Ch., Seattle, to aid in erecting a house of worship. Accepts.
 OLSON, SEVENT, Velve, N. D., to Granville, under the H. M. Soc. Accepts.
 PARSONS, HENRY W., who has been supplying at Burtrum, Minn., to serve that church and Grey Eagle. Accepts.
 RITCHIE, DAVID H., Endeavor, Wis., to Poysippi. Accepts, and is at work.
 ROGERS, LEWIS G., Fitch Memorial Ch., Buffalo, N. Y., to Rochester. Accepts.
 SCAFE, C. R., to Fruita, Col. Accepts.
 SMITH, G. ERNEST, recently of Sauk Center, Minn., to Cornish. Accepts.
 SOLANDT, D. M., to First Ch., Kingston, Ont., where he has been supplying. Accepts.
 SPALDING, GEO. B., Jr., to Fryburg, Me., where he has been supplying.
 STILLMAN, ORSON A., to Buffalo, Wyo. Accepts.
 WEATHERWAX, FRANKLIN W., Eden and Melbourne, Fla., to serve also Ft. Pierce. Accepts.

WELSH, JOHN W., Plymouth Chapel, Evanston, Ill., to First Ch., Princeton. Accepts.
 WHALLEY, JOHN, Hart, Mich., to Wagner, S. D. Accepts.
 WOLFF, ROBT., to Getchell, Wn. Accepts.
 WOOD, ARTHUR M., to Carbondale, Pa. Accepts.
 WOTH, FRIEDRICH, German Ch., Naperville, Ill., to Cedar Mills, Ore., under the H. M. Soc. Accepts.
 YOUNG, HARRY W., Seattle, Wn., for five years a missionary of the Cong. S. S. and Pub. Soc., to become associate superintendent of the Seattle Congregational Church Extension Society. Accepts.
 ZUMSTEIN, WM. C., Traynor, Io., to Lansing Ridge. Accepts.

Ordinations and Installations

DAVEY, R. G., 4 Upper Montclair, N. J., Meh 26. Sermon, Dr. C. E. Jefferson; other parts, Rev. Messrs. L. F. Berry, F. W. Baldwin, F. W. Hodgdon, C. L. Goodrich and Dr. A. H. Bradford.
 JUMP, HERBERT A., 4 Brunswick, Me., Meh 26. Sermon, Rev. W. N. Clarke, D. D.; other parts, Rev. Messrs. O. W. Folsom, W. P. Fisher and P. F. Marston.
 KILBON, JOHN L., 4 Park Ch., Springfield, Mass., Meh 26. Sermon, Dr. A. E. Dunning; other parts, Rev. Messrs. H. L. Bailey, S. H. Woodrow and Drs. J. L. Barton, P. S. Moxom and E. H. Hadlock.

Resignations

BILLINGTON, JAS., Bonesteel, S. D.
 COOMBE, PHILIP, Richmond Ch., San Francisco, after a ten-year pastorate.
 DAVIS, SMITH C., Brimfield, Ill.
 FISKE, G. WALTER, S. Hadley Falls, Mass.
 HENSHAW, GORDON E., Little Valley, N. Y. (not N. J.)
 HODGDON, FRANK W., Orange, N. J.
 MCCOMAS, HENRY C., Trinity Ch., N. Attleboro, Mass., to take effect in June.
 MCKNIGHT, HARRY C., East Longmeadow, Mass., to take effect June 1, after a five-year pastorate.
 SCHUMAKER, W., Ill., Pilgrim Ch., Creston, Io.
 WILLIAMS, WM., Old Town and Milford, Me., declines unanimous request to withdraw resignation.

Dismissions

COOPER, JAS. W., South Ch., New Britain, Ct., Meh 20.
 MASON, EDWARD B., Brunswick, Me., Meh 26.

Stated Supplies

FOSTER, FRANK H., Prof., Oberlin, O., at Second Ch., Oak Park, Ill., during the absence of Rev. Sydney Strong with the American Board's deputation to Africa.
 SIMPSON, I. B., Scotch Presb., London, Tenn., at Hennessey, Okl., with a view to settlement.

Churches Organized and Recognized

SOUTH BEND, IND., reorganized 7 March, 28 members.

Material Gain

PAINESVILLE, O., First.—Auditorium repaired at a cost of about \$3,000. Improvements include a new roof, interior decorations, windows of opalescent glass in light tints, hard wood floor, carpets, renovated cushions and pews and improved system of ventilation and lighting. At the reopening, March 8, the sermon was by Prof. A. H. Currier, who has often ministered here *ad interim*; and a number of brief addresses were made by members, with sketches of six persons whose names are to appear in the memorial windows. Rev. A. F. Skeele is in the sixth year of his pastorate.
 PLYMOUTH, MASS., Manomet.—Interior and exterior renovation, costing about \$300.
 WEST WINFIELD, N. Y.—Painting of church edifice at expense of \$300. Fund started by the young people to fresco interior; advance in missionary contributions and gift of \$180 to the pastor, George C. De Mott.

Increase of Salary

AINSLIE, J. STUART, North Shore Ch., Chicago, has had salary increased to \$3,000.
 AUSTIN, LEON H., Washington Street Ch., Quincy Point, Mass., \$50.
 NEWELL, WM. W., Compton Hill Ch., St. Louis, Mo., \$1,000, \$500 available at once.

Spiritual Activity

ATLANTA, GA., First, Rev. H. H. Proctor, pastor. Meetings following observance of Week of Prayer, conducted by Evangelist Wharton. Nearly 200 conversions; 61 accessions at February communion.
 BOSTON, MASS., DORCHESTER, Pilgrim, W. H. Albright, pastor. A week of meetings led by Col. Wm. J. Cozens, formerly of the Salvation Army. His specialty is leading young people to Christian decision. Not a few have indicated their purpose to join the church.

CHICAGO, ILL., WEST PULLMAN, Rev. D. O. Bean. In the new tabernacle seating 1,400, four weeks' meetings have been led by Evangelist W. A. Sunday. Attendance averaged about 1,000, during the closing week 1,700, besides many turned away. Conversions estimated at 500. Free will offerings of the first three weeks, \$1,200, paid for erection of tabernacle, and \$1,000 was given at last service, for Mr. Sunday. Town stirred religiously as never before.

CLAY CENTER, KAN., Lydia S. Brock, pastor. Three weeks' meetings in charge of Evangelist Louie P. Law and Prof. E. S. Phillips, singer, of Neosho, Mo. Conversions 140, of whom 35 are young men.

ELBOWOODS, N. D., C. L. Hall, missionary in charge for 27 years. Eight Indians received into the church on confession in February.

FESSENDEN, N. D., C. A. Mack, pastor. Four weeks' meetings led by Rev. W. H. Gimblett. Seventeen members received, 14 on confession.

FOND DU LAC, WIS., J. H. Chandler, Congregational pastor. Four churches of differing denominations have formed a Federation of Churches and Christian Workers, to do associated charity and evangelistic work. Object, systematic and thorough evangelization of the community. First work, daily revival meetings to be held two weeks in Lent, led by Rev. C. A. Caulkins of Lincoln, Neb. The city to be thoroughly canvassed to connect each family with some church.

MANSFIELD, O., Mayflower, R. H. Edmonds, pastor. Four weeks of meetings, led by Rev. A. B. Hobbs, singing evangelist; 188 members received, 168 on confession.

OXFORD, MASS., Rev. C. M. Carpenter. At a recent communion service, two complete family groups—one representing three generations—ten persons in all, stood together at the altar, for baptism or admission to the church. The pastor's class of men is taking a Running Course of Bible Study, in a room by itself. Union services with the Methodists have been held, conducted by Christian business men from Worcester.

PORTLAND, ORE., First. In the first four months' service of Dr. E. L. House, 100 members were received, 61 at one time.

RIVERSIDE, CAL., Rev. E. D. Goff. Over 50 received at a recent communion, more than half of them men or boys, on confession. Under the earnest leadership of the pastor many of the members had been extending the invitation of the church to those not members.

SPENCER, MASS., First. After two weeks' special services held every night, over twenty persons accepted Christ. The pastor, Rev. C. J. Hawkins, conducted these services unaided. A young women's Mission Club has been formed by the pastor's wife. The pastor has organized a company of Cadets among the young men. A large kindergarten department has been started in the Sunday school.

STAFFORD SPRINGS, CT., Rev. E. A. Burnham. A family of four received together, all but one on confession. Last year's net gain, 23, was the largest of any year yet.

WEST GROTON, N. Y., after meetings led by Rev. and Mrs. L. S. Chapin of Northfield, welcomed 16 members, 14 on confession. Rev. W. F. Ireland conducts each week a pastor's class of young people, and another of women in a remote part of the parish.

THE OLD RELIABLE



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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 6, 10.30 P. M. Speaker, Dr. A. H. Plumb; subject, Reminiscences of Forty Years in the Boston Pulpit.

SUFFOLK WEST CONFERENCE, Shawmut Church, Boston, April 15. Young People's Denominational Rally.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.

PACIFIC COAST CONGREGATIONAL CONGRESS, Seattle, Wn., May 8-18.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, May 14-16.

PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Providence, R. I., June 2-4.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 8-10.

INTERDENOMINATIONAL MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

SPRING STATE MEETINGS

New Jersey,	Asbury Park,	April 21-22
Missouri,	Pierce City,	May 5-6
New Hampshire,	Newport,	May 6-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evanston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DANIELS—In Olivet, Mich., March 21, Julia Burrage, wife of Joseph L. Daniels, aged 61 years.

POND—In Winchester, Mass., March 23, Susan N., widow of Handel Pond, formerly of Wrentham, in her 77th year.

TITUS—In Ticonderoga, N. Y., March 26, Rev. Herbert R. Titus, aged 46 yrs. His pastorate, covering a period of twenty-one years, were Wilmington, Alburg Springs and McIndoe Falls, Vt., and Ticonderoga, N. Y. Ill health compelled him to relinquish work in the autumn of 1901, and the last year of his life has been one of great suffering.

HUMORS feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

THE AMBROSE LECTURES.—Power, polish, wit, epigram—the Emersonian art and honesty in putting things! If you don't want these star virtues in your course next winter don't notice Britt's notice of them and their New England friends on our page 466.

THE Union Congregational Church of Maynard, Mass., has recently placed a contract for church furniture with the New York Sales Office of the Grand Rapids School Furniture Works at 22 W. 19th Street, New York city. Any of our readers needing goods in this line will receive a complete catalogue and full information by writing the above company.

THIRTY-THREE DOLLARS CALIFORNIA.—Oregon and Washington points from Chicago via Chicago & North-Western Railway, daily. Correspondingly low rates from other points. Two fast trains daily to San Francisco, Los Angeles and Portland. Pullman Standard Tourist sleeping cars, observation and dining cars; free reclining chair cars, through without change. For tickets, reservations and full particulars apply to your nearest ticket agent or address W. B. Kuskern, Passenger Traffic Manager, 22 Fifth Avenue, Chicago, Ill.

TOURS TO THE PACIFIC COAST.—Via Pennsylvania Railroad, Account Presbyterian General Assembly. For the General Assembly of the Presbyterian Church, at Los Angeles, Cal., May 21 to June 2, the Pennsylvania Railroad Company will run three personally-conducted tours to Los Angeles and the Pacific coast. These tours will leave New York May 12 and 13. Tour No. 1, covering twenty-four days, \$139.60 from Boston; Tour No. 2, covering forty-three days, including Yellowstone Park, \$258 from Boston; Tour No. 3, covering thirty days, including Grand Canyon of Arizona, \$164 from Boston. Proportionate rates from other points in New England. Arrangements may be made to return independently on Tours No. 1 and No. 3. Special Pullman trains will be used, and the services of a tourist agent, chaperon, baggage master, and official stenographer will be provided on each train. For itinerary giving rates and full information apply to Tourist Agent, 205 Washington Street, Boston, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

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Good blood is healthy blood, blood that is free from impurities, inherited or acquired, and full of vitality and vigor. It's the kind of blood that is made by



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Which cures more **Blood Diseases** and **Functional Weaknesses** than any other medicine in the world.

"I have been prescribing Hood's Sarsaparilla for the last three years and find it an excellent alternative and blood purifier. It produces the very best results where a medicine of the kind is required." R. D. JACOBS, M. D., Vinton, Ohio.

Accept no Substitutes for Hood's Sarsaparilla and Pills. No substitutes act like them.

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Don't pay retail price for carriages or harness. Write for our catalogue and learn about our system of selling direct from factory to customer. Two profits are saved to you. Satisfaction is guaranteed, or you can return the purchase and we will pay freight charges both ways. We have the largest assortment of buggies, surreys, phaetons, carriages, and other high grade vehicles, as well as harness, horse rugs and other horse accessories, in America. Write for the catalogue to-day.

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Factory and General Office, COLUMBUS, O. Write to
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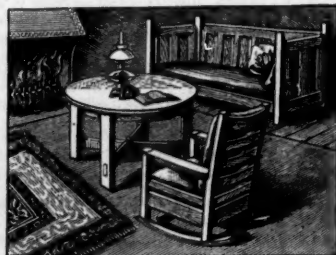
ARTS AND CRAFTS

Six years ago we began to hear about Arts and Crafts furniture. Steadily, year by year, the demand has grown. It is no longer a fad. It has come to stay, for it is built upon deep foundations of simplicity and truth.

This class of cabinetwork should be seen in as large a display as possible, in order that the influence of its restraint and sincerity may be felt in the fullest degree. To that end we have decided upon an exhibition of Arts and Crafts furniture on an extended scale.

We have given up our main floor on Friend Street to this use, and for the next ten days we offer visitors a chance to examine the largest collection of this cabinetwork ever gathered together in Boston.

Open daily from 8 to 5 30 o'clock.



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Religious People Good Customers

The business manager of the Cong. S. S. & Publishing Society had occasion recently to draw off a list of the unpaid accounts due the house in Boston which had been standing for more than six months. On the society's ledgers there are about 2,500 open accounts, about 2,000 of which show debit balances. Of these only 112, or less than five per cent., were found to be thus overdue. The accounts payable at the time of the society's last quarterly report aggregated over \$27,000, but were probably more at this time. The amounts standing for more than six months amounted to about \$1,400, or only a little over five per cent. of the whole. Most of this, however, is regarded as perfectly good, even if rather slow. How little of it will eventually prove uncollectible may be inferred from the fact that with a business this year of over \$200,000, much of which was done on credit, the loss by bad debts will probably amount to about \$600, and this includes losses occasioned by the failure of several business firms, thus reducing losses from Sunday schools and churches to about \$400.

These facts, which are substantially true of the society's Chicago branch as well, are interesting and also significant. Judged by ordinary commercial standards, Sunday schools, such as constitute a large proportion of the society's debtors, have no business standing whatever. Bradstreet's or Dun's would never commend them as worthy of credit. They are not incorporated, they have no capital, assets or permanent officers. It might be supposed that a great risk would be incurred by freely trusting them to the extent of scores of thousands of dollars annually. Yet few houses doing a credit business sustain so small a proportion of loss by bad debts as our society, a fact which speaks well for the honor of Congregational people as a class. Sunday schools and ministers seldom refuse to pay a just debt, though they sometimes neglect it and are provokingly dilatory and occasionally unbusinesslike in their dealings, while sometimes they are disposed to resent the pressure necessarily exerted to effect settlements. But they are honest at heart, and that there is a satisfaction in having a constituency so largely made up of Christian people the officers of the society all gladly testify.

Princeton Theological Seminary has gone South to get a professor of homiletics to take the place of Rev. William M. Paxton. Rev. Theodor H. Rice of Atlanta, Ga., has been elected.

BOTTLE BABIES

Bottle babies are so likely to get thin. What can be done? More milk, condensed milk, watered milk, household mixtures—try them all. Then try a little Scott's Emulsion in the bottle.

It does for babies what it does for old folks—gives new firm flesh and strong life. You'll be please with the result. It takes only a little in milk to make baby fat.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York

A New Pastor for a College Church

Few men go to their task with brighter prospect of bringing it to a happy issue than Rev. Herbert A. Jump, who assumes the pastorate of First Church, Brunswick, Me. A field embracing both a town and a college demands a leader of unusual ability, and those who know the man and the situation are confident that the right choice has been made. Mr. Jump is a man of genuinely religious spirit, thorough scholarship and executive ability. At Amherst he distinguished himself along scholastic and literary lines, being editor-in-chief of the *Literary Monthly*. At Yale his studies led him far beyond the curriculum of the Divinity School, and his intel-



REV. HERBERT A. JUMP

lectual leadership and ready speech made him in 1897 her chief representative in the Intercollegiate Debate. These years, together with his experience at Hamilton, have made him not only a college man, but one who understands and sympathizes with college life and college men; while his athletic tastes, his keen study and love of nature, his musical ability, his genial comradery, will win him a welcome on the campus and a place in student life.

In town and parish he will be no less important a factor. In every good civic movement, in all social activities, he has been a prime mover; and numerous organizations—literary, athletic and musical—together with an enlarged and improved church, remain to show the scope of his work. Children find in him a friend, a sympathetic student and wise teacher. To young people, "perplexed in faith but pure in deeds," his positive and inspiring thought has interpreted this reconstructive period, and helped them "at last to beat their music out." In his achievements in a somewhat obscure and difficult parish, Mr. Jump has demonstrated his fitness for larger activity; and Brunswick is heartily to be congratulated upon having secured as a parish head-worker one who is both a "good fellow" and a wise and well-equipped man.

H. H. T.

HIS INSTALLATION

The minister whose finding President Hyde described in a recent issue was installed March 26. The proceedings of the council began with the dismissal of Dr. E. B. Mason, the retiring pastor, with resolutions of warm commendation. Prof. William N. Clarke of Colgate University, a teacher and friend of Mr. Jump during his pastorate over the Congregational church in Hamilton, preached the sermon.

In his unusually fresh and persuasive paper Mr. Jump stated that "three living, loving personalities" have been his chief teachers. To a mother is ascribed love for the good; to a college teacher, love of the true. Professor Clarke's sermon on The Minister as Helper of his people in meeting new religious conditions revealed why he was referred to as the third member in this trinity, teaching the beauty of religion.

Mr. Jump's theology is distinctively Biblical, and finds direction and satisfaction in the theology of Jesus, to whose teaching respecting God, man, Jesus' view of himself, of Scripture and of the kingdom of God, he gives "grateful assent."

E. R. S.

The Perfection

of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

OLD BLUE WILLOW

We would once more remind the lovers of this standard pattern of crockery (in many of whom it revives memories of the days of their grandmother's china closet) that we have this ware always in stock in full variety—Ridgway's best make.

Old Blue Canton China.

Blue Onion China—both the Royal Dresden (with crossed swords) and the Meissen brand—also the English crockery imitation.

Copeland's Spode's Towers.

Grindley's Ashburton.

Royal Worcester Lace Border.

The above all stock patterns, and sold by the piece or set.

Also odd sets in blue from Cauldon, Mintons, Worcester and Ridgways.

Bedroom Sets from lowest price upward in great variety.

Glassware in all grades.

Lamps and lamp fittings.

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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Working Housekeeper wanted in family of two, city house, wages \$3.00. Pleasant home for the right person. Address H. E., 14, care The Congregationalist.

A Young Gentleman, near the end of his college course, and expecting to enter the seminary in the fall, desires to serve through the vacation season as traveling companion, tutor, agent, or any other responsible service for which he is fitted. Satisfactory references. Communicate with Mr. Berry of the Congregational Bookstore.

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at once in a good position, if you are a competent man with business training. Address, R. S. MICHILL, One Union Square, New York.

GOV'T REVOLVERS, GUNS, SWORDS, Military Goods, NEW and old, auctioned to F. Baunerman, 379 B'w'y, N.Y. 1st Cat'g'm'd sc

From the Buckeye State

CLEVELAND

Trinity, encouraged by the pledge of \$5,000 from a friend, boldly attacks its church debt of \$20,000. The conditions of the pledge are, that the entire debt be paid, and that every wage earner make a contribution; and the limit of time is three years. The women had previously assumed \$4,000, in addition to over \$20,000 already raised by them. The debt is divided into 900 shares of \$20 each, payable in quarterly amounts in one or more years; and the church settles down to a steady, determined, businesslike attempt to rid itself of its burden.

Debt raising is in the air. First Church, with help of Rev. Rufus Apthorp, canvasses its constituents to find the other half of its debt, of which about \$8,000 is already pledged. Franklin Avenue, under the able leadership of Rev. B. F. Boller, pledges in full its \$1,500 debt. Mrs. Boller's ill health has compelled temporary sojourn in southern California.

East Church, three years old, celebrated in February its semi-centennial and centennial! It is lineal descendant and heir of the Free Church of Collamer, organized in 1852 as a protest against the pro-slavery or conservative attitude of the old church, which was itself organized on the "plan of union" in 1807, as the result of preliminary work done by Rev. Messrs. Jos. Badger and Thos. Robbins of the Connecticut Missionary Society, beginning as early as 1801. At the celebration Jay Odell, the only surviving charter member of the Free Church, at the age of eighty-four, made a stirring and effective historical address on the early days. Mrs. Andrew Wemple, another member of the Free Church and now a member of the East Church, told the story of later years, and Rev. H. F. Swartz gave the history of the new church. Mr. Swartz has recently been commissioned as colonel of the Ohio division of the Boys' Brigade.

Union Church, after a year of supply from Dr. Ladd, seeks a resident pastor. Swedish is greatly encouraged and invigorated under its new pastor, Rev. Oscar W. Carlson.

AROUND THE STATE

At North Bloomfield Dr. Chauncey N. Pond terminates, for the time at least, a supply on alternate Sundays, from Oberlin, of eight and a half years, during which he has never failed to meet his appointments, though his other work has required travel for long distances. Every obligation to him has been promptly met, benevolences have been maintained, and the church property, owned jointly with the Disciples, has been greatly improved, though the resident membership is but thirty-three, and the population of this country township has decreased nearly fifteen per cent. during the last decade. An attempt is being made to unite this church with the neighboring one of Mesopotamia under a resident pastor.

Karl August Lindroos, beloved and devoted pastor of the Finnish churches of Ashtabula and Conneaut, returning to his native land in hope of recovery from tuberculosis and return to his work, died at Helsingfors, Finland, Jan. 29, sincerely mourned not by his own people alone but by all who knew him.

Rev. James A. Thome leaves a fruitful work on the Lake Erie islands to accept the urgent call of the Norwalk church. Rev. Robert Hopkin, at Kent, has been preaching, Sunday nights, on *The Men We Meet, or Life as We See it in the Lives of Others: The Reformer, The Grumbler, The Pharisee, The Skeptic, The Bigot, The Good Natured, The Misfit, and Every Man at His Best.* J. G. F.

The Presbyterian Theological School at Toronto has called Rev. Charles Anderson Scott of Kensington, London, to the chair of apologetics made vacant by the sudden death of the lamented Halliday Douglass.



THE BOOKLOVERS LIBRARY

A Two-Minute Talk

TO INVESTORS

The Shares of THE BOOKLOVERS LIBRARY Corporation have had an unparalleled record. The stock is held in the United States, Canada and England by widely known literary, professional and business people. Among the library's shareholders are hundreds of names familiar to almost every cultured home. No broker, or banker, or underwriter has had a hand in the sales. The sole backing of the concern has been its enterprise, its continuous push, and its far-seeing business policy. Every dollar invested shows a hundred cents' worth of extended and established earning capacity.

The plans outlined from time to time have been carried forward in the most aggressive sort of way. We have done what we said we would do. We planned to extend the *Booklovers* to every important city of the United States; the libraries are there. We promised to include Canada; the two successful centers of Montreal and Toronto are the result; from these cities the service extends to outlying Canadian cities and towns. We made arrangements for extending the work to England; today the *Booklovers* is the talk of London; it is delivering books throughout Great Britain and includes among its patrons scores of the most distinguished families. We promised an auxiliary library to take care of the field not occupied by the *Booklovers*; the *Tabard Inn*, with its revolving book-cases and five-cent exchanges, is extending the library privileges to thousands of country towns; the earnings of this one department at the present time exceed one thousand dollars a day with only one-twentieth of the field covered. This new library department was started only a year ago. In another year it will have earning capacity largely in excess even of the *Booklovers*. Last fall we announced the preparation of a monthly magazine to round out our publicity plans; today *The Booklovers Magazine* sells out its complete edition by the fifteenth of each month; it is owned independently by shareholders of the parent company, and presents all the elements of an excellent property.

We are building into the future; the whole book and publishing trade is undergoing rapid and far-reaching changes; there is a new book published in the United States every hour, day and night, and this enormous output must have its distributing machinery. Millions invested in central storehouses of granite or marble can never change the popular current. The American people want an up-to-date service in books as well as in newspapers, and they are willing to pay for it with their own cash. There is no denying the fact that the *Booklovers* is already a tremendous power among the book interests of the country; it has battled its way to the front, where it means to stay.

We need a central library and office building of our own, and we intend to build one just as soon as a desirable central property in Philadelphia can be secured. This is the

(Continued on next page)

(Continued from last page)

next important thing to be done. The block of 50,000 Shares of Stock referred to below has been set aside largely for this purpose.

In connection with this public offer of a comparatively small block of *Booklovers* stock there are four inside facts which I want to make public over my own signature: 1. The *Booklovers* earnings during the three months ending February 28th were the largest in the history of the enterprise; 2. The operating expenses per library member were never smaller than at the present time; 3. The "used books" are wholly taken care of at good prices by auxiliary library departments; 4. The Corporation pays cash, and has no debts other than its current monthly accounts.

No additional capital is needed for the *Booklovers*; the increased capital is being used at the present time to extend the *Tabard Inn* and other departments; these auxiliary libraries are necessary to round out the best interests of the enterprise at large; they are the "by products" of the business.

The Corporation is capitalized for \$2,600,000 (260,000 Shares at \$10 each). Of this amount 190,000 Shares have already been subscribed and paid for at the par value of \$10, making the present cash capital \$1,900,000. There remain in the Treasury only 70,000 Shares. Of this remaining block the Directors have authorized the Treasurer to set aside 50,000 Shares to be offered for sale on May 15 next, at \$12 a Share. The remainder, consisting of 20,000 Shares, is now offered to the public in lots of Ten Shares or more at \$10 a Share. The terms are 10 per cent. with the application and the balance in sixty days. Stock applied for by telegraph will be held five days to await deposit and formal application. (See form of application below.) The sale of this block of 20,000 Shares now at \$10 and of the remaining block of 50,000 Shares on May 15 at \$12 will give the Company a completely paid-up Capital. This announcement gives investors the last opportunity they will have of buying *Booklovers* at \$10 a share.

The *Booklovers Corporation* has paid dividends at the rate of 10 per cent. per year since August 1, 1900. The last half-yearly dividend was paid on February 20th. The half-yearly dividend periods end June 30th and December 31st, respectively. The Corporation has no bonded debts, and its stock when fully paid is non-assessable. All Shares become dividend-bearing from the date of final payment. Dividends are payable in February and August.



President

1323 Walnut Street, PHILADELPHIA

Application Form for Booklovers Stock

(Use wording below in writing out your application)

(Date)

Mr. JOHN E. BRYANT, Treasurer

1323 Walnut Street, PHILADELPHIA

Dear Sir:

Please enter my name for _____ Shares of the Stock of The Booklovers Library at Ten Dollars a Share. I enclose my check for \$_____ being Ten Per Cent. of the par value, and I agree to pay the balance in sixty days.

Name _____

Address _____

From Yale Seminary

Those who choose their seminary with reference to securing opportunity for study and also vital contact with men and practical life are often accused of overlooking the importance of personal meditation and devotion. The large attendance and hearty interest shown by students, faculty and friends in the delivery of the two lectures by Rev. John S. Zelle of Schenectady upon *Amiel* and the *Literature of the Inner Life* would indicate no lack in this respect at Yale. The story of this Genevan recluse, with a young manhood rich in promise and a later life that stood as an utter failure in the eyes of men, who yet has won a place for his name in the permanent annals of literature by a private journal made public after his death, became doubly interesting through the personal acquaintance which the lecturer—alone of all Americans—had enjoyed with the home surroundings, relics and old companions of the professor.

The two new courses in the department of practical theology announced in the catalogue are proving welcome additions. Professor Ladd gives four lectures on *The Student Life of the Pastor*; and Dr. Walter L. Hervey of New York, well known as an expert in pedagogy, gives eight on *Educational Principles Applied to Religious Teaching*, and is directing original work along this line by the students. Other innovations in this department are the formation of a Junior preaching club and the reconstruction of the platform in the chapel and installation of a lectern, a change long advocated by those in the regular Middle and Senior preaching classes who do not care to use the old box pulpit. A new system of lighting the chancel will do away with the desk lamp.

Addresses at the Friday chapel exercises have been given by Drs. H. F. Rall, F. Woods Baker and W. J. Mutch, Professor Porter and Rev. A. B. Chalmers. A list of recent university preachers shows many well-known names of this and other denominations: Drs. A. H. Bradford, F. G. Peabody, W. R. Huntington, W. O. McDowell, W. S. Rainsford and Pres. A. V. Raymond.

A recent debate was upon the receiving by the minister of special privileges and reductions because of his profession. Senior addresses have taken account of *The Relation of Church and Theater* and of *Our Churches to our Foreign Population*.

The award of scholarships for this term is as follows: Fogg scholars—F. L. Bullard, R. G. Clapp, S. J. Case, G. D. Castor; G. H. Driver, H. H. Guernsey, D. E. Thomas; Allis scholars—J. E. Gregg, C. H. Harrison, R. R. Harwell; J. L. Cross, W. J. Hall, H. Hunting, E. F. McGregor, A. W. Palmer; H. F. Bell, J. O. Billings, T. E. Owens.

Rev. Wilton Merle Smith has just delivered two inspiring and stimulating lectures on *Cultivation of the Missionary Spirit in Pastor and People*. He finds the tap-roots of the pastor's missionary power in meeting the missionary challenge in the seminary, in putting the life of the minister on the basis of foreign missionary sacrifice, and in intense personal devotion to our Master. The means for increasing the missionary interest of the people are the unconscious influence of the pastor, wise education as to missionary responsibility and the needs and condition of the fields, intercessory prayer and, above all, systematic benevolence and the living link system of personal contact between the individual church and the individual missionary. To these last methods he ascribed the magnificent results accomplished in his own church in New York, where the Tenth Legion was organized. In fourteen years it has progressed from a gift of \$389 for home and foreign missions to a contribution of \$6,100 to the boards. It also has established and maintains a foreign and a home station of its own, with nine foreign and seven home missionaries, besides two large missions in New York city.

Space does not allow a full report of the *Nathanie William Taylor Lectures*, but the auspicious opening of this new course should be noted. The lectureship was established last year by a gift of \$5,000 from Mrs. Rebecca Taylor Hatch of Brooklyn, in memory of her father, professor of divinity from 1822 to 1858. The income will be annually expended for a series of lectures on some theme in doctrinal theology. This year Prof. George W. Knox, D. D., of Union Theological Seminary gave four lectures on *Direct and Fundamental Proofs of the Christian Religion*. In these the clearness of thought and keen insight of the speaker were revealed, and his statements as to the non-Christian religions bore added weight from the fact of his contact with them during years of residence as a missionary in Japan. R. G. C.

Rev. F. B. Meyer is holding a series of meetings in leading cities of Germany.

An Archaeology Building at Andover

It was a notable occasion on Andover Hill last Saturday, when the new department of archaeology in Phillips Academy was opened with a great audience in attendance. Dr. Charles Peabody of Cambridge, the director of the department, presided, and after an impressive prayer offered by Dr. McKenzie addresses were made by Judge Bishop for the trustees, Vice-Principal Stearns for the academy, President Day for the seminary, and by Prof. F. W. Putnam of Harvard. The fine Archaeological Building—standing on the exact site where the first Phillips Academy school was opened 125 years ago this month—has been erected and the department endowed by an old "Phillips boy," whose generosity was so equalled by his modesty that it was not permitted to mention even his name. While the special design of the foundation is instruction and research in American archaeology, in illustration of which extensive and valuable collections are already in their cases, ample provision is also made for the social life of the student by rooms for reading, library, societies, clubs and amusement. Dr. Peabody and Mr. Moorehead, the curator, start this week on an expedition of research in the Ozark Mountains of Arkansas, where a unique variety of pottery and arrowheads has recently been discovered.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,
MARCH 27

Mrs. S. S. Fessenden presided, and in connection with the first chapter of the gospel of John spoke of the incarnation, "What it means for you and me."

Mrs. C. M. Lamson read interesting extracts from letters from Miss Osborne and Miss Worthley, who went together to the Foochow Mission in 1901. Miss Osborne gives an account of a visit to Dlong Loh, where a girls' school is to be provided with buildings which shall be a memorial for Miss Child. Miss Worthley wrote from "The Nest," their summer resort at Kullang, where they stayed longer than they "can ever think of remaining again," since last summer was devoted to the study of the language.

Mrs. Joseph Cook called attention to a new book by Miss Luella Miner of North China, Two Heroes of Cathay, an account of the experiences of two Chinese young men who under difficulties are pursuing their education in this country. Mrs. Ransom, soon to return to Africa, also spoke.

The Student and the Seminary

Prof. M. W. Jacobus of Hartford was the speaker at the Ministers' Monday Meeting. He said that the theological seminaries had reached a critical stage.

At first colleges were founded as schools for ministers, as Harvard and Princeton. With the separation of church and state their secularization began. Seminaries then became a necessity. Now the swing is university-ward, but out of the atmosphere needed to cherish the highest ministerial ideals. The divinity school must face the competition of an era gone mad with the university idea, and "dry" up, or extend itself as a great religious university.

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All orders received during the month of March will be entitled to the full six months dividend payable July 1st.

Send for prospectus and make all remittances payable to the order of,

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Business established 1886; factories located in five States and Montreal; metal famous the world over.

This INVESTMENT is not speculative, but equal to and safe as a BOND or MORTGAGE.

Offered and selling at par, \$100 per share; subject to prior sale. Send for separate and special agreement guaranteeing certain shares of this stock will bring a premium, and for chartered accountant's report and prospectus.

Checks if desired can be sent to the Merchants' Exchange National Bank, New York City, with whom we have been doing business for about 15 years, or the Federal National Bank, Pittsburgh, Pa.

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511-513 West 13th St., N. Y. City.

IT HAS COME TO STAY.—There can be no possible question that the new Arts and Crafts school of design has taken a permanent hold upon public approval. Furniture designed under the tenets of this school is in the greatest demand. How seriously it is being regarded by furniture manufacturers is evidenced by the extensive exhibition of Arts and Crafts cabinet work now on view at the Faine Furniture Warehouses on Canal Street. It is significant when such emphasis is placed upon this furniture.

"A PORTFOLIO OF RARE VIEWS."—Thirty-three magnificent reproductions of photographic views of various scenes along the Fitchburg Division of the Boston & Maine Railroad is what the new portfolio consists of. The delightful panoramic scenery of the Hoosac Country and Deerfield Valley, the dashing waterfalls and towering mountains are all aptly portrayed in this new addition to the Boston & Maine's Art Library. This book is entitled The Charles River to the Hudson, and will be mailed to any address upon receipt of six cents in stamps by the General Passenger Department, Boston & Maine Railroad, Boston. The complete set, consisting of the other five portfolios and this new one, will be mailed upon receipt of thirty-six cents.

Lenten Services

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THE DIVINE TRAGEDY

The Shadow of the Cross.
The Path to the Cross.
The Group about the Cross.
The Words on the Cross.
The Meaning of the Cross.
The Glory of the Cross.
Dudley Buck's Cantata, Christ the Victor.

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Listless Discipleship.
The Living God.
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The Invasion of the Soul.
Life Abundant.

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What Is It to Live?
The Value of Temptation.
The Enlarging World and the Opening Soul.
Character Rooted in a New Birth.
The Inevitable Christ Palm Sunday.
The Crisis of the Soul's Conflict.
Failure Educating for Success.
The Sign of the Cross.
The Laughter of the Tomb.
I am the Life.

BARABOO, WIS.

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Lent—A Factor in Character Culture.
The Vision of the Cross.
Christ's Enemy and Ours.
The Loneliness of Christ.
The Faultless Man.
The Recurrence of the Crucifixion.
Promises of Immortality.

March in Canada

The Challenge to the Churches

A movement has been set on foot to take up the challenge from England to pay church debts. A general committee has been appointed, and further plans will be made at the forthcoming meetings of the associations. The English Delegation rightly gauged the large debts as one cause of the weakness of Congregationalism in Canada.

Ministerial Veterans

Three Congregational veterans, Rev. Messrs. Daniel Macalium, Joseph Unsworth and John

MORE THAN HALF.

Suffer From Coffee Drinking.

Coffee does not set up disease with all people using it, on the other hand it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee and nothing else.

This statement may hurt the feelings of some coffee drinkers but the facts are exactly what they are.

Make inquiry of some of your coffee drinking friends and you may be certain of one thing, one half of them, yes more than half, suffer from some sort of incipient or chronic disease. If you want to prove it's the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month, don't change the food in any other way but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnipeg, Can., says, "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily and finally was reduced to a point where the stomach did not retain any food, then electricity was tried but without avail. She, of course, grew weak very fast and the doctor said the case was practically incurable. "About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee.

"A change took place. She began to get better. She has now regained her strength and is able to eat almost every kind of food and has taken her position as teacher again." Name given by Postum Co., Battle Creek, Mich.

Wood, have just celebrated the fiftieth anniversary of their ordinations, receiving many congratulations. With varying attitudes to the newer thought, they have yet much in common in honored service, broad sympathies, open minds and hearts aglow with earnest evangelism.

The Missionary Call

The annual appeal by the Foreign Missionary Society is now before the churches with prospect of a good response. The call becomes more urgent as it is felt, among other things, that the society should be able to support some of the missionaries which are taken up by the American Board and the London (England) Society. One of the last recruits to the latter society is Mr. J. E. Mitchell, B. A., of Montreal, who graduates in medicine this spring.

Interdenominational Comity

At a recent meeting of committees of the Presbyterian and Methodist churches a strong resolution was passed looking to co-operation in the newer districts of the West. It was also recommended that when a field is occupied by one church there be no intrusion on the part of the other. Had this principle been adopted by the other denominations in the earlier days of Canada, Congregationalism would be immeasurably stronger than now.

Outside the Churches

The great center of interest is the different parliaments now in session. Ontario absorbs chief attention because of the sensational charges of one member that he was bribed by a minister to support the government. The matter will be investigated by a commission. In the Dominion House the chief question of interest thus far is "railways," because of the transcontinental line proposed by the Grand Trunk Railway and a bill introduced by Hon. A. G. Blair to control all rates of all railways.

J. P. G.

Here and There in the Puritan Country

The Salem and Essex South Association has decided to abbreviate its lengthy name—adopted years ago on the union of the two separate bodies—and will henceforth be known as the Salem Association. Few members of the original associations remain, and old differences, once sharp, are nothing but traditions now. The brethren cordially unite in meetings held at the Tabernacle Church parlors in Salem, where lunch is served during the exercises. At the last session Dr. Bradford's book, *The Ascent of the Soul*, was ably reviewed by Rev. E. A. Lathrop. The chapter on Prayers for the Dead furnished a theme for lively debate. The question as to Who Should Receive the Sacraments elicited a variety of opinions. Mr. Greeley's sermon was stimulating and delightful.

The Essex Congregational Club, under its new president, W. K. Bigelow, Esq., held a well-attended meeting, March 16, at which Rev. R. A. McFadden of Danvers gave a vigorous address on *What a Pastor Has a Right to Expect of His People*. He declared that they should look on the minister as one who speaks with authority and has the right to command; and that they should give him both opposition and co-operation. The club did not altogether share these views, but the discussion was interesting.

Many of the churches of Essex South Conference are holding special Lenten services, and most are planning meetings during Holy Week, the communion service being a feature much valued now after several years' observance. The Salem churches have thus held union services for more than twenty years, with sermon and the celebration of the Lord's Supper on Friday evening.

Crombie Street Church, Salem, has been a training school for theological professors, as from its pulpit Dr. Hoppin was called to Yale Divinity School, Dr. Thayer to Andover, Mr. Elder to the Congregational College in Bradford, Eng., and now Rev. John W. Buckham is elected to the chair of systematic theology in Pacific Seminary at Berkeley, Cal. He accepts and will begin his work there with the next year. That this appointment is most fit is the universal judgment of all who know Mr. Buckham as thinker, writer, preacher and pastor. The ministers and churches of this region will greatly miss this modest, brilliant and genial brother, but most heartily congratulate him on the honor thus offered and anticipate distinguished success in his important position.

LUKE.

Lord, carry me. Nay, but I grant thee strength
To walk and work thy way to heaven at length.
—Christina Rossetti.

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Fifth—You take no risk whatever in dealing with us. If what you get does not please you, send it back promptly and your money will be refunded.

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Interdenominational Co-operation

Representatives of home missionary officers of six denominations—Baptist, Congregationalist, Dutch Reformed, Episcopalian, Methodist and Presbyterian—met at the Aldine Club, New York, March 20. Dr. Carroll of the Methodist board spoke on the work among the Mormons in Utah. Secretary Ryder of the A. M. A. spoke on Opportunity and Duty in Porto Rico. Each address was followed by informal discussion around the table after luncheon had been served. It was an important meeting as far as home missionary problems and work are concerned. Several deductions may be drawn from it. First, the working officers are in favor of unity. They are not an influence against unified action of the different denominations. This was evident in everything said and a committee was appointed to see if union effort of the various denominations might not be made, especially in Utah. If any influence tends to separate the societies of the various denominations or those of any single denomination it is not the influence of the officers who are the working force in these societies.

Another deduction is that the work and not merely money are in the minds of these brethren. This was especially evident in the remarks of the younger secretaries. It was interesting to see that they were pulling the societies back from the danger of mere financialism by emphasizing the need of more prayer and a spiritual earnestness in the work.

The third deduction is that the work in Porto Rico, entered upon by the denominations in fraternal good fellowship, has not violated that fellowship through the influence either of the secretaries or missionaries in the field. No mission field at home or abroad more thoroughly illustrates comity and Christian fellowship in the prosecution of missionary work than does Porto Rico. It is the twentieth century method and not that of earlier centuries of which the Spanish inquisition was the extreme illustration.

It is to be hoped that the management of our societies and the churches will come to the position outlined at this informal meeting of the officers and honestly support union effort in the prosecution of the interests of Christian work in every home mission field. C. J. B.

Messrs. Torrey and Alexander, the American evangelists who have had success in Lon-

DROPPED THEM.

Quit the Medicines and Got Well On Grape-Nuts.

Made over on a change of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co. of Anaconda, Mont., had just that experience, being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the sour food came boiling up into my throat and out my mouth."

"I lost nine months valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds."

"I began to take interest in the events of the world again. From this point my recovery has been rapid and today I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before."

"This is what Grape-Nuts has done for me. It saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.

don and the Scotch cities and towns, next go to Manchester.

Christian News from Everywhere

Irish Presbyterianism has just lost a large figure by the death of Rev. Dr. Robert McCheyne Edgar.

The Y. W. C. A. of the Iowa State Normal School has a membership of 450 and the classes for Bible study number over five hundred.

Christian Endeavor Notes. One of the first fifty societies organized was in the Congregational church, Housatonic, Mass., which recently celebrated its twentieth anniversary and was never doing better work.—The societies in the Frankfort, Ky., prison sent \$10 to the Finland Famine Fund.—The Melrose, Mass., society has assumed \$500 of the church debt, and propose to pay it without curtailing their regular offering.—The round trip railroad rates to the Denver Convention, July 9-13, will be less than half fare, an unusual reduction, and the return limit on the tickets has been extended to Aug. 31.—Two hundred Endeavorers from the Boer Prison Camps have volunteered for missionary work since their return to South Africa. A training school has been opened for them.

Georgia

With spring, interest in religious work revives and Lent is being more and more observed. Easter, radiant with sunshine and flowers, is always enthusiastically celebrated, except in some Baptist churches that regard it a heathen festival.

Dr. Campbell Morgan, on a recent visit here, caused no little flurry by his abrupt refusal to take part in union services in which Universalists and Unitarians were joining. He said the only thing to do with such men was to convert them, not co-operate with them. Nevertheless, the meetings went on without their exclusion. Dr. Morgan's later addresses before a Bible conference, were heard by thousands with increasing delight.

Atlanta University has rendered another invaluable service by the issuance of *The Negro Artisan*, a 188-page pamphlet containing the proceedings of last year's Negro Conference. It gives first-hand information on this subject, gathered from all parts of the country and edited by Dr. W. E. B. DuBois, the eminent young socialist, who is secretary of the conference. It arrives at these conclusions:

- (1) Slavery trained artisans, but they were for the most part careless and inefficient.
- (2) Industrial schools are needed.
- (3) There are signs of lethargy among the large number of Negro artisans and work is slipping from them in some places; in others, they are awakening and seizing the opportunities of the new industrial South.
- (4) The labor unions, with 1,200,000 members, have less than 40,000 Negroes, mostly in a few unions, and largely semi-skilled laborers like miners.
- (5) Employers on the whole are satisfied with Negro skilled labor and many favor education as tending to increase the efficiency of Negroes.
- (6) The Negro evinces considerable mechanical ingenuity.

Congregationalism is expanding in Georgia, especially in Atlanta. First Church has taken in over sixty new members this year, and Central Church is planning to build. New churches are being organized, and many others are holding evangelistic services. H. H. P.

New Jersey

[Continued from page 491.]

of today, he is in hearty accord with Christian, Biblical scholarship. For three years, therefore, he has directed a class, at first of ten members, now of thirty, in the hardest kind of Biblical criticism. The work this winter is on *The Prophetic Period of Hebrew History* and every two weeks an essay is read by a member on such topics as *Isaiah, The Man and His Message; Jeremiah, The Prophet of Tragedy; The Servant of Jehovah*, etc. These essays are fully up to seminary standards. This class is now preparing, under the direction of the pastor, a graded system of Bible lessons for the Sunday school and from this class Bible teachers are drawn.

And all this development has been going on so quietly that much of it has been unknown till sought by a brother minister, neighbor and friend.



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NATIONAL MANUFACTURERS' ASSOCIATION, NEW ORLEANS, APRIL 15 TO 17, 1903.—For the meeting of the above association the Southern Railway will sell excursion tickets at one fare for the round trip; tickets to be sold April 11, 12, and 13, with final limit April 19, 1903. From the Trunk Line Territory tickets will be sold April 11, 12, and 13, with final limit April 19, on basis of regular fares to Washington or Trunk Line western termini, added to one first-class fare therefrom. By deposit of ticket by original purchaser with Joint Agent, New Orleans, not later than April 19, and payment of fifty cents, an extension of final limit can be obtained to reach starting point not later than April 30, 1903. The Southern Railway operates three trains daily from New York, carrying Pullman Sleeping, Dining and Observation Cars. Time only thirty nine hours between New York and New Orleans. For further information apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

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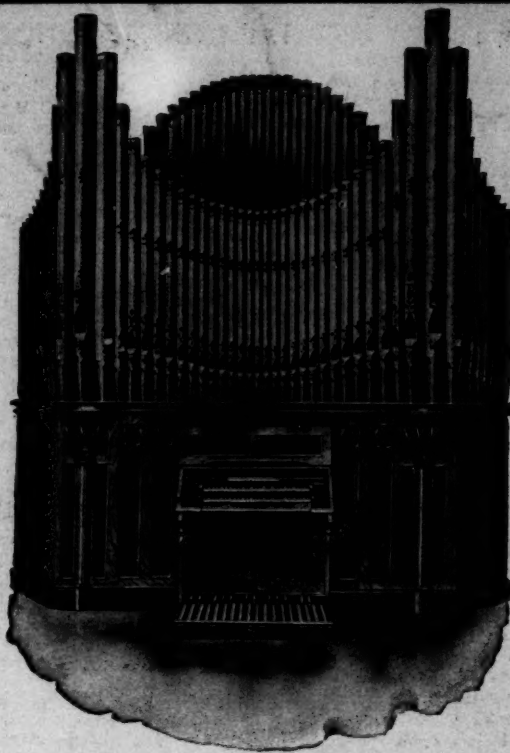
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Third—There are about 100 different models to select from, so that a correct fit is possible and sure.

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Fifth—We have a fame to make on Shoes for Children and we are making it now—without regard to a big profit.

Sixth—We know a satisfied customer is the very best advertisement, and we propose to make every buyer here satisfied in all the particulars we have named, so as to make the Shepard Shoe of "True Shape" known in every town in New England.

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